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Volume 56 • No. 8

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

SURPRISES—pleasant ones of course—are always welcome, and we think that between this month's "Out of the Mixing Bowl" and the closing features of **YOUTH SUPPLEMENT** you'll find a number of them to whet your reading appetite.

PROBABLY YOU'VE NOTICED already some of the major features this month—the discussion of Confucianism and Taoism beginning on page 14, the first in the new series of articles for and about laymen ("Mr. Efficiency Expert Goes to Church" (p. 18) and the important after-Easter article by William H. Wrighton, "Remember Your Risen Redeemer." But you may not have noted that this issue contains an article by Vance Havner. His "The Three-Way Look" is typically fresh, readable and pungent with a point that should leave you thoughtful.

FOR MANY, NO DOUBT, one of the high points of this issue will be Dr. Wilbur M. Smith's discussion of Judaism's Messianic expectations. Again this month he devotes the greater part of his department to bringing **MOODY MONTHLY** readers facts of absorbing significance and interest—facts which are available from almost no other source.

ON THE LIGHTER SIDE there is a pleasant discovery in store for the many who from time to time ask for Christian stories. "Scars of Healing" (p. 20) brings you into the home, the pulpit and the inner life of a young pastor who, like many a reader, came to thank God for hardship and testing.

cover photo by
H. ARMSTRONG
ROBERTS

youth supplement
cover by
RUDY VETTER



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THIS MONTH'S COVER

EASTER MORNING—While Father brings the car, there's time for just three guesses as to the destination of the little family shown on this month's cover . . . the songs which they will soon be singing . . . the message on which their thoughts will center. Blessed is the family that makes its way to Sunday school and church each Lord's Day morning, and for whom the resurrection is every day a precious truth.

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Copyright, 1956, by the Moody Bible Institute of Chicago; printed in the U.S.A. Entered as second class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 18, 1918.

Published on the 25th of the month preceding date of issue at Mount Morris, Ill., by the Moody Bible Institute of Chicago. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; evangelical and evangelistic; contending for the faith delivered once for all to the saints. Address: **Moody Monthly, 820 North LaSalle Street, Chicago 10, Ill.**

Subscription Prices: \$3 a year; 2 years, \$5; 5 years, \$10. Canada, add 30c a year; foreign add 50c a year. Single copy, 25c; Canada and foreign, 30c. Remit by bank draft, postal or express money order. All prices subject to change without notice.

Subscribers in the British Isles may send new or renewal orders with remittance in British currency directly to Team Service Bookshop (Kington) Ltd., 27, Richmond Road, Kington, Surrey, England. Rates: £1 5s. a year; 2 years, £2 3s.

Change of address: send your new address at least six weeks before the date of issue with which it is to take effect. Address **Moody Monthly, 820 North LaSalle Street, Chicago 10, Ill.** Include old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.

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Out of the
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Watching at the Windows

SHE looked so little trudging up the hill toward home, her red school coat blown tight against her by the wind. Mommie, standing at the window, watched the dark haired five-year-old hurrying up the hill.

"Bobbie doesn't know that she is being watched," she mused. "She thinks she's all alone. But I am with her every step of the way!"

"The ruts in the road, the sharp rocks, the extra bit of climbing—I know them all. And her feeling of aloneness . . . I know that, too."

The small one turned in at the driveway, running now in eagerness. Mommie hurried to the back door and flung it open. The sturdy little pilgrim bounded into the room to be gathered close in Mommie's arms. Home!

We trudge along life's road and there are ruts and rocks and weary stretches. We feel the push of the wind, the sting of the rain, and the loneliness.

The road seems so long that the welcome awaiting us seems unreal. Or we find such pleasant places along the way that we'd rather linger there. But we must travel on.

And as for someone watching . . . we hardly think of that.

Why doesn't He do something about the ruts and the rocks and the hard places? ("He knoweth the way that I take: and when he hath tried me, I shall come forth as gold" (Job 23:10). Gold, gold after trial.

And then one day we turn the corner. The way is smoother now and strangely familiar to the eager feet.

Only a few steps more and there's the door, closed. Just as we draw near, it's flung open wide and we fairly tumble into loving waiting arms. Home! Oh, the warmth, the joy, the rightness of it all!

He was watching all along the way. More than that, He was with us, step by weary step. Strange, we did not hear His footstep there beside us! Nor feel the

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling).

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hand that steadied over the rough places . . .

How eagerly He opened the door. Oh, the depths of His love! And how thankful He is to have us at Home.

He's been watching, and He's been with us all along the way.

IT IS IMPOSSIBLE

To enter heaven without being born again (John 3:3, I Peter 1:23; Titus 3:5).

To enter the kingdom in any other way than by the door (Jesus is the door)—(John 10:7, 9).

To believe in Christ and trust Him and not be saved (Acts 16:31; Isa. 45:22; Mark 16:16; John 1:12).

For God to lie (Num. 23:19; Heb. 6:18).

—The War Cry

★ ★ ★

"There Ariseth Light"

JENNIE E. HUSSEY

Unto the upright there ariseth

Light in darkest hours;

Even as hope's rainbow bright

Follows summer showers.

Even as glowing sunrise tints

Crown the purple mountains,

Shown on crystal labyrinths

Of still-flowing fountains.

There is promise in God's Word

Peace shall be a river;

Hearts are held in quietude

Trusting Him forever.

Moody Monthly

This Month's Authors

In writing this month's article on the religions of the world ("Confucianism and Taoism"), the Rev. RALPH TOLIVER draws from a background of twelve years of missionary work in Szechwan, West China. He and his wife went to the field in 1938 under the China Inland Mission, being the first graduates of William Jennings Bryan University to enter foreign missionary service. They were married in Chungking, wartime capital of Free China, were forced out of the country by the Reds in 1951, and just now are completing a term of service in the Philippines.



Dr. WILLIAM H. WRIGHTON ("Remember Your Risen Redeemer") has written quite frequently for MOODY MONTHLY over the years. He is author of several books (*A Philosopher's Love for Christ, Love Without a Limit*), and has long been an untiring witness for the Lord in pulpit and in classroom. After leaving the University of Georgia (where he was head of the department of philosophy) he became instructor of philosophy and Christian education at several well-known Christian schools. Just now, on leave from Simpson Bible Institute, Seattle, Wash., he is in Great Britain for several months' pulpit supply and Bible conference work.

BERNESTYNE COZADD comes from a preaching family. Two of her brothers are ministers, another brother is planning to enter the ministry, and her sister is a minister's wife. So as an author she has an ample background from which to draw her materials. But, more than that, she has a real interest in the minister and his problems. It was this that prompted her to write the story, "Scars of Healing." Miss Cozadd makes her home in East Tawas, Mich., where both she and her mother engage in free-lance writing.



VANCE HAVNER ("The Three-Way Look") is a native of North Carolina. He began to preach at the age of twelve, and was ordained for the gospel ministry at fifteen. After some years as a "boy preacher" and a period of schooling he was called to the First Baptist Church of Charleston, S.C., where he served for five years. In 1940 he began a "traveling" ministry, in revivals and Bible conferences, which has continued to this present time. He is author of a number of good books, which reflect the earnest exhortation, fearless application, and wholesome good-humor that characterize him as a speaker.

Love That Gives

Five-year-old Mary underwent an operation and lost so much blood that it was necessary to resort to a blood transfusion. Samples of the blood of all the adults of the family were taken, but none was found to match Mary's. Then a test was made of her older brother's blood. It was found to match. Jimmy, a husky boy of thirteen years, was fond of little Mary.

"Will you give your sister some of your blood, Jim?" asked the doctor.

Jimmy set his teeth. "Yes, sir, if she needs it!"

The need was very desperate so

the boy was at once prepared for the transfusion. In the midst of the drawing of the blood, the doctor observed Jimmy growing paler and paler. There was no apparent reason for this.

"Are you ill, Jim?" asked the doctor.

"No, sir, but I'm wondering just when I'll die."

"Die?" gasped the doctor. "Do you think people give their lives when they give a little blood?"

"Yes, sir," replied Jimmy.

"And you were giving your life for Mary's?"

"Yes, sir," replied the boy, simply.

—*Christian Herald*.

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"The Ass Spoke Up"

by Our Missionary in TEL-AVIV

In a Tel-Aviv coffee shop I sat bareheaded, reading my New Testament. Suddenly the skull-capped orthodox Jew opposite me, not knowing it was the New Testament I was reading, burst out, "How dare you read the Holy Writ with uncovered head? Don't you know that this is forbidden?"

Startled when I challenged him to show me a commandment to support his position, he admitted that there was no Biblical injunction against my infringement of custom.

We started a lively conversation, while I prayed inwardly. My new acquaintance introduced himself as Dr. . . ., in charge of the religious education of Israeli youth.

Tactfully, I explained that I belonged to a society made up mostly of Gentiles, who, motivated by their faith in the Lord Jesus Christ, love the Jews, pray for them and endeavor to help them spiritually and materially—a society called THE FRIENDS OF ISRAEL.

The young doctor was impressed with Gentiles who have sympathy for Jews—but when he discovered that I, a Jew, also believed in Jesus as Messiah, he shouted at me, "Hamor!" (You Ass!)

His insult attracted a crowd of interested Jews, and before them all, I spoke of Balaam, whose life was saved by an ass. Then I quoted Isaiah, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

"Now, my dear sir, my faith in the true King of Israel, seems to be foolish in your eyes—the braying of an ass. But as for me, the crucified Messiah is the power of God unto salvation. Search the Scriptures for yourself. Our prophets speak of Him, the pierced One . . . A man named Saul went to look for an ass, and found a kingdom. You too may find a kingdom through the braying of this 'foolish ass.' This kingdom is the kingdom of God, and its gates are open to all who believe in its King, Jesus the Messiah."

By now the waiters in the coffee shop were courteously trying to disperse the crowd which had gathered around our table. One by one the people went away thoughtfully. From my heart went out thanksgiving and a prayer that His Word may not have fallen upon deaf ears.

In informal conversations like this, in meetings, home visitation and contacts by mail, our missionaries are taking the Gospel to Jews. This work is being used of God to bring souls to Christ. It needs—and deserves—your prayerful interest.

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Our Moody Readers

Love and the Truth

We find MOODY MONTHLY to be very stimulating and so positively Christian . . . even when I might register some disagreement with the point of view expressed. Dr. James M. Gray . . . on the radio many years ago . . . made a statement which I have never forgotten. Here it is: "If I understand the teaching of the Scriptures, this is the truth." That fine gracious spirit is found reflected in your publication repeatedly.—John S. Ter Louw, pastor, Guelph Reformed Church, Guelph, Ont. Can.

Faith Is the Substance—

In January MOODY MONTHLY appears an article entitled, "When God Taught Me to Give," by Oswald Smith. It is one of the finest things I have ever seen on this subject.

I would like to make use of this article in encouraging stewardship in our own church.—Robert F. Hakes, pastor, Calvary Baptist Church, Alameda, Calif.

"When God Taught Me to Give" impressed me so much . . . that I acted on the impulse. Our Lord answered in our giving \$50.00 by faith for missions. Praise His name.—Mr. and Mrs. George W. Battin, Fontana, Calif.

These two letters are only a whisper of the reception accorded this article by our readers. Rarely have we received so many requests for extra copies or permissions to reprint. Dr. Smith has indeed struck a sympathetic note in Christian stewardship.

Youth Speaks Up

I think MOODY MONTHLY is such a wonderful magazine that when a teacher asked us what magazine we would like if we were stranded on a desert island I named that as one of my two choices.—(To Aunt Theresa Worman) Martha Kerr, Falls Church, Va.

Return to Basics?

With [Dr. J. C. Macaulay's article, "Pulpit Prayers"] in mind, I approached the morning prayer in my service last Sunday morning with a completely new attitude. For the first time in my twelve years of ministry, instead of getting com-

ments on the morning sermon at the door, several folk thanked me for the blessing received by following in the pastoral prayer.—Albert Fesmire, pastor, Grace Bible Church, Chicago, Ill.

Other Men Labored

When D. L. Moody and Sankey were holding revival meetings in London, England, my father, T. G. F. Dolby, a Christian business man, had a nice visit with [Mr.] Moody, and before he left he shook hands with [him] and said that "some day he was coming to America, and when he comes he will start a Sunday school." A short time after [my father] arrived he had a factory built on Silver Street, Elgin, Ill. One large room was used for Sunday school only. One hundred pupils usually attended. Miss Louise Dolby played the organ. Her sister, Miss Mary Dolby, who is now a resident in the old peoples' home in Elgin, took an active part.

Mr. Dolby manufactured millions of buttertub fasteners for the dairy trade. He gave strict orders for the packers to put a gospel verse of Scripture in every package sent out.

There may be some butter makers living who used to find small metal plates with Bible verses printed on them when they opened the boxes. Nearly all those that took an interest in the Sunday school have passed to their reward. The factory was sold. Now there is a modern church built next door.—Thomas A. Dolby, Jr., Elgin, Ill.

Readers' Choice

I especially enjoy your wonderful selection of inspirational poetry.—Mrs. Impola, Duluth, Minn.

My husband and I find that IN THE STUDY is just what we need. We are missionaries and do not have too much time to search for study materials. This feature provides us with what we need.—Mrs. Wm. D. Osborne, Middleboro, Mass.

I do enjoy reading the "Mixing Bowl" by Mrs. Aldrich. It's been a great blessing.—Hazel Rankin, Chicago, Ill.

I am glad to see the "Prayer Guide" in your September issue, and I hope you will have one every month.—John M. Billings, Collinsville, Conn.

WONDERING ABOUT YOUR LETTER?

An important change in method of handling MOODY MONTHLY subscription orders is now being made. As a result, there has been a temporary delay in acknowledging correspondence, caring for changes of address and for other subscription details.

If your correspondence has not yet been acknowledged, or if you have continued to receive renewal notices after your order has been mailed, be assured that your instructions will be carried out carefully and as promptly as possible.

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

for and about
Christians

Presstime Paragraphs

Dr. Charles E. Fuller, director of the Old Fashioned Revival Hour, has accepted an invitation from key Nevada ministers and civic leaders to conduct an evangelistic rally in Reno on April 5, and in Las Vegas on April 12. Nationwide interest and prayer support is expected for the rallies scheduled for these "wide open" cities.

NEWSQUOTE of the Month

"Is it wrong to have some great immovable convictions based upon a prayerful study of the Word of God? Is it a sin, or an indication of low spirituality, to be aggressive in the propagation of that which we are persuaded is scriptural, and necessary for the eternal welfare of men? Further, must we relinquish all cherished and scriptural convictions which do not please those who advocate the acceptance of the lowest common denominator of evangelical truth? There seems to be a rising chorus of opinion which would heartily answer the above questions with a resounding affirmative. We are told that this is not the time for the propagation of 'sectarian' or 'denominational' dogmas; rather we should be 'non-sectarian,' 'non-denominational' or at least 'inter-denominational.'"

Story Behind the Quote: This comment was made by Editor Leslie K. Tarr in *The Gospel Witness*. The young Canadian editor answered his own questions, writing:

"On first thought this suggestion [that we subjugate personal convictions] seems to have an aroma of charity and sanctity about it. It appeals to the natural desire for unanimity and co-operation. It seems to guarantee that any who follow this rule will encounter less opposition. Furthermore, a consensus of opinion among many evangelicals would show that they favoured this loose belief; also many arguments, based on expediency, could be produced to show that the non-sectarian position is the one that could make a 'popular appeal.'"

Hoisting his own colors, Editor Tarr declares: "Let us pause to recall that the very ones who have raised this clamor, repeatedly play down as non-essential or ride rough-shod over many truths that are dear to others. Anyone who tells me that some Biblical truth that I cherish is of no consequence, is asking for a conflict . . ."

President Praises Prayer Breakfasts of Christian Legislators

President Eisenhower attended the fourth annual prayer breakfast of the International Council of Christian Leadership at Washington last February and told the laymen that such gatherings increase America's prestige abroad. He said that meetings like prayer breakfasts help dispel "the very great and dangerous delusion" among people of many nations that the United States is "completely materialistic, boastful, proud and arrogant." (Item: There are now sixteen weekly prayer breakfasts among government officials and employees in Washington.)

The President also said: "When we stand up as laymen and meet sincerely in prayer like this, we are telling the world that this is a nation founded on a religious faith, with great concern for the sentiments of compassion and mercy."

Members of the Cabinet, Congress, the judiciary, and lay leaders from all walks of life were at the breakfast, which opened a three-day Christian action conference.

The conference coincided with the 15th anniversary of the Senate and House breakfast groups which meet each week for prayer. The delegates approved plans to establish CL organizations in all forty-eight state capitals.

Senator Price Daniel (D-Tex.) was elected national president of the organization. Other officers are: Judge Boyd Leedom, new chairman of the National Labor Relations Board; Justin Edgerton, Washington attorney; and Dr. Justin Williams, head of the Korean desk of the International Co-operation Administration. Senator Frank Carlson of Kansas, a pioneer in the movement, was named American delegate to the world convention of the International Council of Christian Leadership, which will convene at The Hague in May.

White House to Receive Evangelical Books

A gift of fifty carefully selected Christian books will be presented to the White House library late this spring or early this summer, according to plans being made by the six-year-old Christian Booksellers Association.

Preliminary arrangements for the addition to the White House Library were made last August during the Association's convention in Washington, D.C. Word received from Dr. Gabriel Hauge, economic advisor to the president, has assured the organization that the gift will be welcome.

Final selection of the books to be included in the gift is in the hands of a committee headed by Norman Kellow, director of the Pinebrook Book Club. Other members of the committee include Lehman Strauss, pastor and author; Mary Jane Kegerize, librarian; Keith Von Hagen, representing publishers, and Dorothy Averell, Horace Perkins, Robert Cutshall, and Thomas McGowan representing bookstore managers and distributors. Recommendations are being made by members of the Association.

Although the American Booksellers Association, a secular group, makes periodic gifts to the White House Library, this is believed to be

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



T. Leonard Lewis discusses Gordon College expansion with Evangelist Graham.



New at Fuller: Dr. Paul K. Jewett, Dr. F. Carlton Booth, Dr. William C. Lantz.



Russell T. Hitt (left) receives EPA gavel from retiring president Parker.

• **ALAN CUNNINGHAM** who has returned with his family to Brisbane, Australia, after having been in the U.S. for the past four years, reports God's blessing on his Youth for Christ activities there.

• **HUGH R. MURCHISON**, a Los Angeles Christian businessman, has been re-elected president of the board of directors of Union Rescue Mission in that city. Murchison, an investment broker and civic leader, has been president of URM for the past fourteen years.

• **T. LEONARD LEWIS**, president of Gordon College, discussed expansion plans with newly appointed trustee Evangelist Billy Graham (see cut above) prior to Graham's crusade in India and the Orient. Following the discussion they made an aerial inspection of the recently acquired 1000-acre campus in Beverly Farms, Mass.

• **EDWARD JOHN CARNELL**, president of Fuller Theological Seminary, Pasadena, Calif., has announced the addition of three new faculty members to the staff (see cut above). They are: F. Carlton Booth, who will be professor of evangelism—a new phase of Christian education at Fuller; Paul King Jewett, specialist in Greek and philosophy; and William Carson Lantz, instructor in speech.

• **RUSSELL T. HITT**, executive editor of *Eternity* magazine, was elected president of the Evangelical Press Association (see cut above) succeeding J. Fred Parker, editor of *Conquest*. (Item: EPA is a fellowship of almost 100 evangelical periodical editors serving an estimated 3,250,000 subscribers.)

• **GEORGE W. McDANIEL, JR.**, of Dallas, Tex., has set some sort of record for Sunday school attendance. In the past 1925 Sundays—or thirty-seven years—he has not missed once. In the past forty-four years he missed only during Navy service in World War I and once when an aunt died just before Sunday school. In the Navy McDaniel at-

tended a Sunday school in France "where I couldn't understand a word." A few years ago, his entire class at Highland Park Presbyterian Church came to his bedside in a hospital so that his record would be intact.

• **MATTHEW JAY McCULLY**, an eight-pound, one-ounce boy, was born Saturday, February 11, to Mrs. T. Edward McCully at Pontiac General Hospital, Pontiac, Mich. The infant's father was one of the five missionary martyrs who gave their lives in an attempt to reach the Auca Indians of Ecuador for Christ. Matthew has two brothers, Stephen three, and Michael, one.

• **CLARENCE W. JONES** of HCJB, Quito, Ecuador, reports: There are only fifteen Christian stations on the air in the whole world, but reports indicate that there are fifty-six countries where missionary broadcasting is buying time over 1200 different stations. This indicates that the scope of missionary broadcasting covers far more than Christian radio stations."

• **ALAN REDPATH**, pastor of Moody Memorial Church, Chicago, at the end of his first two-and-one-half years in that pulpit has exchanged his three-year option for a call described as "for an indefinite period." It is reported that this call was extended by a unanimous recommendation of the church's board of elders and executive committee "in an atmosphere of praise and thanksgiving to God for sending to us this devoted servant of Christ."

• **CAMERON TOWNSEND**, general director of the Wycliffe Bible Translators, reports that a goodwill Helio Courier called the "City of Chicago" was recently presented to Ecuador's Ambassador to the U.S., the Hon. Jose R. Chiriboga, by Richard J. Daley, Mayor of Chicago, for use in Wycliffe's work among the Indian tribes of the Ecuadorian jungles. This plane will help to replace the one destroyed by Auca savages last January 8. The Helio Courier was the gift of the Pan-American Council of Chicago.

the first time that a selection of evangelical books has been presented by any group. Membership in the Christian Booksellers Association which is sponsoring the proposed gift now numbers approximately five hundred.

Judge Agrees With Pastor on Parking Violation

A pastor in Charleston, W.Va., was given a ticket recently for overtime parking outside the Charleston General Hospital. He was visiting a patient in the hospital who was critically ill. When he appeared before the police judge, the pastor explained, "Your Honor, the job of saving the man's soul took longer than I expected, and I'm sure his salvation is worth the price of one parking ticket." The pastor didn't have to pay this

time—in view of the extenuating circumstances, the judge voided the ticket.

New Boy Scout Hiking Award Honors Bishop Asbury

The Boy Scouts of America have established a special hiking award in memory of Francis Asbury, pioneer circuit-riding preacher and first American bishop of the Methodist Church. The "Asbury Trail Award" will be conferred upon Explorer Scouts who hike the old Cataloochee trace between Lake Junaluska and Cosby, Tenn.

First blazed by Cherokee Indians, the thirty-five-mile path traverses rugged wilderness within the Great Smoky Mountains National Park. Portions of the old trail now coincide with North Carolina Highway 284 and Tennessee Highway 32.

Moody Monthly

The new award consists of a gold-plated medal and certificate. In addition to hiking the trail, Scouts seeking the medal will be required to do certain reading in the life of Asbury. The bishop's journal records that he crossed the uncharted Appalachians more than sixty times while traveling 270,000 miles and preaching 16,000 times between 1771 and 1816.

Nuns Permitted to Teach in Kentucky Schools

In a six-to-one decision, the Kentucky Court of Appeals ruled that garbed Roman Catholic nuns may teach in the public school system of the state. Kentucky's highest tribunal also held that school boards may rent buildings from the Roman Catholic Church in which to conduct public schools. It stated that sisters may donate their salaries to the church if they so desire.

This is the latest development in a case initiated over two years ago by a retired Protestant minister who claimed that in six of Kentucky's counties there are a total of more than eighty Roman Catholic sisters teaching in the public schools, half of them in Marion County.

Three Churches Destroyed, Four More Built

Its three former churches destroyed by a tornado, the little community of Udall, Kan., now has four new ones under construction. All are expected to be ready for dedication services May 25, when the city will observe its first "comeback" anniversary after being virtually wiped out by the twister.

The new church is Baptist, the first of that denomination to be organized in Udall. The other three, for which new buildings are being erected, are the Methodist, Congregational and Nazarene.

Youths Air Views on Church, and Home Problems

When the younger generation sounds off, the older generation would do well to listen. Some 800 Evansville, Ind., high school students have gone on record with their views on a wide range of subjects, including homes and churches.

And here's what their comments amounted to: One-third of the 800 said they don't go to church or Sunday school. More than one-half said they never attend youth meetings. Of those who said they didn't go to church, the vast majority were boys. And they explained their non-attendance as follows: "Grown up, don't have to"; "People who go aren't any better" and "Have to dress up to go."

Few more than half said they wanted sermons with more meaning for young people. About the same number called for "better youth activities" and 308 of the 800 called for more discussion of youth problems.

The survey, conducted by Evansville's United Christian Youth Movement along with the family life department of the National Council of Churches, also inquired about the teenagers' chief problems.

Most considered their chief problem as: "What to do after graduation?" Next in line was money. Only half of one per cent considered religion as the chief problem.

Some 40 per cent said the church should give sex instruction, 20 per cent said "no," the remaining 40 per cent were "on the fence."

On the subject of drinking, the Evansville youths were about 50-50. Half saw no harm in teen-age drinking; half were violently opposed to it. Nearly two-thirds approved adult drinking.

And so the Evansville teen-agers made known their views—some of which should be disturbing to church leaders and youth workers.

McGill University, Vatican to Get Dead Sea Scrolls

Professor R. B. Y. Scott of Princeton University has disclosed that parts of the Dead Sea scrolls will go to Montreal's McGill University and the Vatican. The scrolls are owned by the Jordan government and at present are in the museum in the Arab section of Jerusalem.

Scott, professor of religion at Princeton and an authority on the Old Testament, said that McGill and the Vatican were receiving segments of the scrolls because both made financial contributions to the department of antiquities of the Jordan government. They will receive the material for their libraries over a period of years, Scott said.

April, 1956

(The Dead Sea scrolls were discovered in a cave in Jordan and include portions of Scripture as well as scrolls dealing with religious history of the early days of Christianity. They are considered one of the most important religious finds in many a century.)

I Saw the Martyrs' Auca Indian Films

This reporter has just come from the only uncensored public showing of the color moving pictures made at "Palm Beach" by the five martyrs of Ecuador. Through the medium of colored celluloid I flew over the "Green Hell" with Nate Saint. My eyes saw what he saw as he flew the ten miles from "Terminal City." I saw with my own eyes the tiny piece of beach on the Curaray River on which he landed almost a score of times during "Occupation Auca." That he ever landed his tiny craft on that 200 yards of winding, tree-edged beach is testimony to his skill.

My gaze lingered on the spectacle of five young missionaries building a prefabricated tree house out of the 800 pounds of lumber and plywood Nate ferried to "Palm Beach." So real was the experience to me that I was refreshed by the swallows of orange juice that Edward McCully and Roger Youderian took for the benefit of the cameraman. My flesh was wet with perspiration, too, as I looked into the faces of those earnest, dedicated young men who laid down their lives for the Auca Indians.

My pulse quickened, much as the missionaries' must have, when I first saw "George" appear on the screen. He had a friendly smile and a twinkle in his eye. He appeared to me to be about twenty-five years old. I noted how "George" appeared to be completely unafraid, unembarrassed and relaxed. Outfitted with a proper wardrobe—and a haircut—he would have appeared as poised as any Christian college freshman. I longed, as did the missionaries, to tell him of Christ and His love. Instead, I had to watch as Jim Elliot and Peter Fleming used a simplified model of Nate's plane to explain how trees had to be cut down before a landing could be made at "Terminal City." I almost touched "George" as he peered into the plane. I should have liked to have been with "George" on at least one of the two flights Nate gave him.

Later, again with my eyes in the place where Nate's were in real life, I flew over "Terminal City" and saw the "house" in which the Indians lived. I saw, too, the elevated platform on which the Aucas received and returned gifts. I saw some of the gifts—small, freshly-killed animals (for food), rude jungle combs, a stuffed parrot—and shuddered as Ed McCully tasted some of the Auca foodstuff.

The women—"Delilah," about twenty years of age, and "Mama," perhaps ten years older—did not appear, to me, to possess the intelligence that "George" gave promise of. They were constantly scratching their hair or skin, not, I was told because of fleas, but because of tiny flies and sweatbees. They were, apparently, very uncomfortable, but not embarrassed. I longed to be able to tell them, too, of Christ's love.

A few more candid shots of the missionaries trying to win the continued friendship of the Aucas and the film was ended. But the deep impression on my mind and heart, I think, will never end.

The film was shown as part of a February 22 missionary rally sponsored by Pastor George A. Palmer's Morning Cheer radio program and the Philadelphia Bible Institute. Dr. Palmer and his radio listeners are sponsors of the Harry Rimmer Memorial Hospital, Quito, Ecuador. The film, mostly taken by Nate Saint, is the property of Missionary Aviation Fellowship. It will be incorporated in a new MAF film to be released in the immediate future. (Item: The unexposed film had been left at Quito by Pastor Palmer when he was there in connection with the dedication of the Rimmer Memorial Hospital last year.)

At the Morning Cheer missionary rally, Dr. Paul Roberts, director of the hospital, spoke and gave a multiple missionary challenge which was accepted by scores of the 3500 persons in attendance. Dr. Roberts had brought the undeveloped film with him from Ecuador when he arrived earlier in the month.

—News Editor



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Missionary Radio Outreach Increasing

INCREASED power for gospel broadcasts from Tangier in North Africa; completion of the first year's gospel broadcasting from Seoul, Korea, and construction of a new Korean station to beam the gospel into Communist territory are among encouraging reports in the expanding field of missionary radio.

Some fifteen gospel radio stations are now on the air in missionary areas around the world and others are under construction. In addition, a number of organizations are carrying on missionary radio work through broadcasts aired over commercial stations. Three specific reports are on hand at this writing.

10,000 Watts for "Voice of Tangier"

In North Africa, twenty-three miles across the Straits of Gibraltar, a new 10,000-watt short wave transmitter was put into operation shortly after the first of the year, greatly increasing the power of that station.

First full-time Christian radio station to Europe, the "Voice of Tangier" went into operation in February, 1954, with a 2,500 watt transmitter. Since then it has broadcast the gospel in some twenty-three languages to all sections of Europe, the Middle East and North Africa.

Along with installation of the new 10,000-watt transmitter, five directional antennae have been planned to beam gospel programs according to various language groups. These antennae are so designed that they can be used with both the new transmitter and the original one. Their use will increase the station's effective radiated power up to a potential of 100,000 watts in some cases.

The increased power has been provided especially with a view for doing something "to really reach the 29 million people of Spain," according to Paul E. Freed, president and founder of "The Voice of Tangier."

"Although Spain has 1,200,000 short wave sets in use, there is not a single gospel broadcast within the country," Dr. Freed points out. He adds that "In spite of the tremendous difficulties encountered in other avenues of Christian en-

deavor in Spain, we find the air waves to be completely open."

Two years of broadcasting with the original 2,500 watt transmitter have brought letters from more than 800 cities, towns and villages in Spain alone.

Fourteen full-time workers are now at the station. Six others are under appointment to sail soon with a view to helping with follow-up work.

Complete Year of Broadcasting in Seoul

Christian station HLKY, Seoul, Korea, completed its first year of broadcasting on December 15. Operated by the Radio Committee of the Korean National Chris-



Truckload of equipment for new transmitter arriving at "Voice of Tangier," North Africa.

tian Council, the station is on the air from 6:00 to 11:00 every night, and for several hours on Sunday morning.

"In a nation still nearly 95 per cent non-Christian, it is the aim of HLKY so to present Christ that all may hear and come to a saving faith in Him," E. Otto DeCamp, station director, explains. "To attract listeners, a varied program is broadcast, appealing to all ages and classes—dramas, lectures, news, children's programs, English lessons, sermons and music. Large numbers of UN soldiers still in Korea listen regularly, not only to music programs, but also to Billy Graham and other English programs broadcast especially for them."

The station management has a government permit which would allow the station to double its power. It is also hoped that the station will be able to increase its present weekly broadcasting schedule of 38½ hours.

New TEAM Station Under Construction

Meanwhile at Inchon, Korea, The Evangelical Alliance Mission's new 20,000-watt station is being assembled with a view to entering into direct competition with four Russian stations broadcasting Communist doctrines daily in Japanese, Chinese and Korean. TEAM sources report that it will be the only long-wave



Station director E. Otto DeCamp examines transmitter of Christian station in Seoul.

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BACK TO GOD TRACT COMMITTEE

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broadcasting station from the free world reaching deep into Red China. Stations in Formosa reach the mainland of China, but are not strong enough to go far inland.

Four acres of ground in Inchon have been purchased for the station. There Bill Winchell, TEAM radio engineer, is reassembling ten tons of intricate equipment and a 435-foot radio tower shipped by boat from the United States. Tom Watson, Jr., director of the new station, is now in Korea to supervise construction of buildings for the station and homes for station personnel.

Plans call for the station to begin operation at an early date. Native Christians speaking the various languages and dialects of the broadcast area will be used in programming.

New Base for AMOC Ministry

A beautiful 146-acre farm located in the White Mountains near Whitefield, N.H., will become the base of operations for the American Mission for Opening Closed Churches. The farm is a gift from Mrs. Adelaide Gray.

The donor, who recently made her decision to receive Christ through listening to Chicago's Pacific Garden Mission radio program "Unshackled," was seeking an organization which would use her farm for Christian work. AMOC's ministry of opening closed churches was recommended to her with the result that general director Lyle Anderson received the gift of the farm in the name of the mission.

Harold Richards, mission director for New England, is already located at the farm. Plans are under way to develop the property as a center of Christian activity in the White Mountain area.

A contest inviting the Christian public to help name the farm closes April 30.

OUR WHOLE BURNT OFFERING

When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: "General Booth, tell me what has been the secret of your success."

He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: "I will tell you the secret: God has had all there was of me to have. There have been men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do, I made up my mind that God would have all of William Booth there was."

I learned from William Booth that the greatness of a man's power is the measure of his surrender.

—Wilbur Chapman

PRAYER

In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation. In this respect my experience is what it has always been.

—Charles G. Finney

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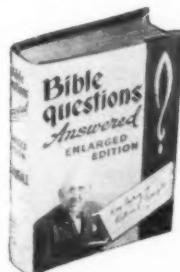
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Editorials

Unneeded Martyrs?

The widely influential modernist journal, *The Christian Century*, has arrogated to itself the prerogative to editorialize critically on the martyrdom of the five splendid Christian missionaries in Ecuador. "Five Missionaries Die Needlessly" is the caption of their statement.

The editorial is not critical of the missionaries, except by inference. There is, however, a direct attack upon the mission agencies under which these young men served. The agencies are charged with sending the young men "to their unnecessary deaths."

The incident is used as a springboard to attack "independent groups with a real or alleged missionary purpose." The best that the modernist press can say of some such organizations is that they "are legitimate but shal-lowly conceived Christian enterprises," while "others are hardly more than rackets . . ." The attack includes such expressions as "hasty organization," "poorly trained young missionaries," "blundering or thirst for publicity."

In defense of the mission boards which have the *Century's* approval, it is maintained that they "conserve manpower," "insist on a high level of training," demand "historical, cultural, anthropological and linguistic training," supervision by "a staff which combines experience and dedication." Such a policy, it is asserted, while not averting danger, "does not court danger needlessly, or lose many lives . . ."

That such criticism may have been deserved by some missions in some places may be true. But a blanket indictment of all independent missions on such grounds is not only unfair, it is unintelligent. And furthermore, to base such a harangue on the martyrdom of the five missionaries in Ecuador is not only irrelevant, it is a gross misrepresentation of the facts.

Three of the young men were from Christian Missions in Many Lands, the name used for many years by the Plymouth Brethren. We presume that the *Century* knows that Brethren do not even "send" out missionaries as a board. The initiative comes through the missionaries themselves. Additionally, both the Gospel Missionary Union and the Missionary Aviation Fellowship are well known and respected in evangelical circles. All these brethren and we decry the needless loss of life.

Were these young men "poorly trained young missionaries"? Three of them were college graduates (one with a postgraduate degree). A fourth attended college and also served for more than three years in the United States Air Force. The other stalwart was in the Air Corps and had been used of God to open up the work among the Wampini and to reach the hostile At-shuara tribe. The way they went about their attempt to reach the Aucas shows they were not novices. Missionaries who know anything about reaching such peoples are lavish in their praise of the ingenuity and thoroughness of the plans adopted by these men.

We sorrow that these brave men had to forfeit their lives. We do not pretend to understand the divine Providence involved. We know that while Peter was delivered from prison, James died. We do not question, therefore, either the goodness or wisdom of God. But we do resent, and resent keenly, the blast of the *Century*. Vaunted

modernism, so proud of its scholarly approach, ought at least to learn the facts.

It is not irrelevant to say that in this instance the difference in the *Century's* and our appraisal is rooted in our respective attitudes toward the Word of God. With the five martyrs, we believe that heaven and hell are real, that there is only one way of salvation and that through the sinless, crucified and risen Son of God, our Saviour. Men outside of Christ are lost—and that meant something to these young men. And, God helping us, it means something to us also. It is devotion to that blessed Lord and Saviour, Jesus Christ, that makes men willing to die, if need be, so that other men may have eternal life.

Acres of Diamonds

These are days when it is necessary to think ahead and plan accordingly. Of course, such planning has always been a mark of the enterprising and highly successful person. But today it behooves us all to pay pretty close attention to future needs and potentialities.

Some such matters are not in the realm of conjecture at all. For example, school officials have for some time been planning on the rising tide of students. Babies already born will (according to life tables already available) need schooling in greater numbers than any previous generation in our history, when they come to high school and college age. That fact calls for planning now.

Some facts of this nature were recently called to the attention of pastors and evangelists at the annual Methodist General Board of Evangelism early this year. Dr. Harry Denman, executive secretary of the board, gave the following statistics. Think of them in the light of the opportunity and need they present, and also in the light of what your local church and you can do to meet this challenging opportunity.

- 1.) 69,000,000 persons have no church affiliations.
- 2.) 19,000,000 of these are youth 12 to 23 years of age.
- 3.) 31,000,000 persons move each year.
- 4.) Crime is growing four times as fast as population.
- 5.) 37,000,000 babies were born between 1945 and 1955.
- 6.) 42,000,000 estimated to be born between 1955 and 1965.
- 7.) Population increasing at the rate of 2,500,000 per year.
- 8.) Estimated population by 1965—190,000,000.
- 9.) 830,000 new family units established between 1950 and 1955.
- 10.) 2,000,000 more units will be established between 1955 and 1965.

Our work is cut out for us! May God help us to be in the place where He can use us—and let's get at it!

Impertinent and Personal

A newspaper columnist said it, and since we saw his statement it has been turning over and over in our mind. We cannot escape its truth or the bony finger of accusation which it points at us. "Manners are the external manifestation of morals."

Yes, we have thought about it before, but now it is especially meaningful. Perhaps it is the pithy way it is expressed. Perhaps it is that we ourselves are more in a position to be spoken to about the matter. In any case the subject will bear some sober reflection.

Our manners reveal our morals. What about our dress? What about our attempts at artificiality? What about plain courtesy—our social behavior?

Make due allowances for the exceptions. Stress that customs are in a sense superficial. But deep down underneath are not our manners a good manifestation of what our morals really are? It must inevitably follow that our morals must influence all of life.

What does such a consideration say about our Chris-

tian profession? What does it say about the morals of this vaunted thing we call twentieth century civilization?

The Brewers' Rights

Another effort is being made to restrict the advertising of alcoholic beverages on radio and TV and in newspapers and magazines. Hearings on the Langer Bill (S. 923) before the Senate Interstate and Foreign Commerce Committee and on the Siler Bill (HR 4627) before the Communications Subcommittee of the House Interstate and Foreign Commerce Committee were held in February. At this writing it is expected that the two committees will report, either favorably or unfavorably, on the proposals late in the spring.

The issue in brief is whether brewers and distillers for the sake of increased business, and newspapers, magazines, radio and TV which are now grossing more than \$250,000,000 annually in alcoholic advertising, have the right to continue their efforts to increase the consumption of alcoholic beverages.

As pointed out in the hearings, it is the obvious goal of the liquor advertising industry to establish alcohol as an accepted part of American life. To do this, liquor is being associated with success, sophistication, wholesome pleasure and all that is worth while. Nothing is said, of course, concerning the millions whom liquor is leading into failure, poverty and evil.

Speaking at the annual luncheon of the American Business Men's Research Foundation in Chicago recently, Dr. Frederick Lemere, Seattle physician and psychiatrist, put the matter in this way:

Whether we like it or not, you and I are in the business, legal business, of producing alcoholics. There are approximately 1,000,000 chronic alcoholics in our country, deteriorated individuals; 3,000,000 addicted drinkers, and an additional 3,000,000 heavy drinkers, persons who are under the influence of alcohol throughout their waking hours. And since the average length of time elapsing from social drinking to heavy drinking and alcoholism is somewhere between ten and twelve years, that means that we are increasing the number of addicted drinkers and chronic alcoholics at the rate of 330,000 every year.

Some hint of the coldly calculating approach of the alcoholic beverage advertising group may be gleaned from the United States Brewers Foundation booklet, "The ABC of Beer Advertising," which emphasizes its point that beer is largely a "home affair," that the mother as the "traditional moral guardian of the home" and the "family shopper" must be enlisted in the great company of those who believe that "Beer Belongs." The booklet, by the

way, keeps in mind that children are among the most eager "radio and television fans" and that beer-sponsored athletic events are followed with intense interest by the younger generation.

It is being argued, of course, that alcoholic advertising does not make new drinkers, that it is not increasing consumption, that restriction would be an infringement of constitutional liberties. Congress has not hesitated to "infringe" on other liberties which clearly threatened the public welfare. The question in this case would seem to hinge about the not-too-difficult problem of whether increased alcoholic beverage consumption is in the interest of the public or merely of the brewers and their advertising partners.

Homegoing for "Mr. CBMC"

The death of Arnold Grunigen, Jr., Christian business man of San Francisco, Calif., brings a forceful reminder of how much the life of a dedicated man or woman, whatever his calling, can count for the cause of Christ.

Mr. Grunigen went to be with the Lord on January 18. News of his death reached MOODY MONTHLY in time for a brief notice to be inserted in the "Presstime Paragraphs" section of the March news report. Last minute adjustments in the issue made it necessary to omit this brief word—a situation which the editors accepted because of their desire to speak more fully in these columns concerning Mr. Grunigen's testimony and service for the Lord.

One of the five founders of the Christian Business Men's Committee International, and chairman of the organization for several years, Mr. Grunigen was often referred to as "Mr. CBMC." Successful and highly respected in the business world, he had many opportunities to point associates to Christ.

In teaching his adult Bible class at Peninsula Bible Church on the Sunday morning before his death, Mr. Grunigen spoke on the familiar passage from II Corinthians 5: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Here was a fitting farewell message. And yet his life spoke—and will continue to speak—more clearly than any word concerning the saving and transforming power of God and the joyful assurance of eternity with his Saviour, the Lord Jesus Christ.

"The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb . . . because prayer is man's greatest means of tapping the infinite resources of God."

—J. Edgar Hoover

Coming Next Month

DELINQUENCY AND THE CHURCH

What are churches doing about the pressing problem of juvenile delinquency? Next month's article on "Juvenile Delinquency and the Church" not only reports on what some churches are doing, but speaks of what the church is not doing—and of what it can do. Watch for this important discussion next month.

"WHEN MA WOULDN'T GIVE UP!"

Life could have been happy if Pa had not started drinking. As it was, the little family across the tracks was in desperate condition. But Ma would not give up. You'll want to read this true story of a courageous mother who went on trusting God—a tribute to courageous mothers everywhere.

A GREAT WORK ON MESSIANIC PROPHECY

A new reprint of what Dr. Wilbur M. Smith calls "the most important work ever written on the Messianic prophecies" is the occasion for a discussion of this great subject in Dr. Smith's popular department, IN THE STUDY next month. Also coming: "Inspiration and the Roman Catholic Church."



Life from the Dead

By Herman B. Centz

THE return of spring is writing once again the verdict: "False!" Across winter's subtle but persistent insinuations that death is victor over life. Irresistibly, like a waking giant, nature begins to shake off her wintry torpor and clothe the earth in the glorious garb of resurrection.

It seems divinely right that the exodus from Egypt of God's redeemed people and the crucifixion and resurrection of Jesus Christ should have taken place in the spring. "Christ our pass-over is sacrificed for us" (I Cor. 5:7).

Like Israel of old, we also have experienced a great liberation. We have been brought through death to life. "And you hath he quickened," wrote the apostle Paul to the Christians at Ephesus, "who were dead in trespasses and sins" (Eph. 2:1). And the believing heart will not fail to detect the unmistakable touch of spring in the psalmist's description of how an awakened creation joined with jubilant frolic to speed the exodus of a redeemed people (Ps. 114):

*When Israel came out of Egypt . . .
The sea fled . . . Jordan made way . . .
Mountains leaped like rams . . .
Little hills like lambs . . .*

Through many a century Easter, season of resurrection, has brought to man its repeated assurance that in human life, as in all creation, there can be a faith and a hope over which the grave has no power; that there is eternal spring for the souls of men because Christ "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

Easter is the memorial of a great victory—the victory of righteousness over sin and life over death. Had the death verdict upon Jesus nineteen centuries ago been final it would have plunged the hopes of the race into the lap of eternal winter.

"But now is Christ risen from the dead, and is become the first fruits of them that slept" (I Cor. 15:20). To believe on Him, and to receive in return the authenticating witness of the Spirit, is to come into possession of His promise (in John 14:19), "Because I live, ye shall live also."

END

A Christian Look CONFUCIANISM

By RALPH TOLIVER,



Taoist temples, like the interior of the Lin Ying Monastery in Hangchow (shown above), are filled with the acrid fumes of burning incense and the smudge of tallow candles.



Fortune teller's box with famous *pa-gwa* octagram commonly used in foretelling the future.

CONFUCIANISM

CONFUCIUS lived from 551 B.C. to 479 B.C. He was a contemporary of Buddha in India and Daniel in Babylon. Born into a feudal society, in his lifetime he saw great flux and change. Weaker fiefs were swallowed up by powerful, commercially-minded overlords. China was entering her Iron Age.

In the midst of change, Confucius was "a voice in the wilderness," calling the people back to forgotten standards. While exiled with his defeated duke, Confucius saw the duke's son take to evil ways, so Confucius with a few disciples exiled himself from the exiles. The classics of Confucianism (e.g., "The Four Books") are conversations he had with his disciples during this period.

Confucius had a sense of commission, which upheld him during a life of vicissitudes. He constantly harked back to Yao and Shun, semi-legendary kings of China, whom he used as convenient pegs on which to drape his own system of virtue and morality, hoping perhaps to reap a better hearing for his doctrines by ascribing them to antiquity.

Many of the sayings of "The Master," as his disciples called Confucius, are incisive: "To see what is right and not to do it is want of courage." Much is recorded on political science: "If the people have no confidence in the government, it cannot stand." He taught of *Tao* (The Way) and *jen* (human-relationships).

He speaks of God as *T'ien* (Heaven) and *Shang-ti* (The Supreme Emperor). Incidentally, the former word was taken up by the Roman Catholics, and the latter has been the most common term for God used by Protestant missionaries in China. Personally, Confucius had a sense of sin. Once he exclaimed, "I have sinned against heaven and can find no place to pray!"

Confucius' emphasis on filial piety and on *Chong-yung*—the Doctrine of the Mean, or Middle-of-the-Roadism—have stamped themselves indelibly on the Chinese character. The ability of the Chinese to adjust to new circumstances and in an impossible situation to find a possible solution owes a great deal to Confucian philosophy of yielding—temporarily, at least—to the current of opinions or events.

Present-day Confucianism is a mixture of exaltation of the living and worship of the dead. In contrast to Buddhist and Taoist temples, which are over-populated with idols and heavy with incense, Confucian temples are chaste in their furnishings and bright with red and yellow tiles. Confucian temples have no images; the place of honor is reserved for a simple tablet with written characters of gold on a black lacquered background. On the anniversary of Confucius' birthday a bullock is offered in sacrifice before this tablet.

While professed or pretended to by the masses of China, who venerate Confucius as a sage and scholar, the Confucian system has remained the special preserve of the upper castes of society—officials and the more highly educated. Its teaching is too dry and schematic and too far removed from the needs of the people to have great popular appeal.

There is nothing in Confucianism that approaches either in word or spirit the invitation of our Lord Jesus Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of

at the World's Religions and TAOISM

This is the fourth of six articles paralleling the discussions of the various world religions published recently in Life magazine. The objective of MOODY MONTHLY is to see these faiths in the light of historical, evangelical Christianity, and in so doing promote a clearer understanding of the man-made systems that today are tragically misleading millions for whom Christ died.



A table of offerings of food and wine for the spirits. China Inland Mission photos

me; for I am meek and lowly in heart: and ye shall find rest unto your soul" (Matt. 11:28, 29).

TAOISM

THE founder of Taoism, Lee Lao-chun, was born in 604 B.C. More commonly known as *Lao Tzu*, "The Venerable One," Lee Lao-chun was an old man when Confucius began his life work.

Like so many of the religions of the world, Taoism was first of all a philosophy. Its teachings were similar to those of the early Epicureans of Greece—man's highest good is contemplation, the absence of passion, and partaking of *Tao*, or "The Way." But like Epicureanism the system soon degenerated into a moral *laissez faire*—a don't-be-concerned attitude, let-it-go, why-be-bothered?

Lao Tzu sought to attain "The Way" through inactivity or "emptiness." When he sat beside a quiet country stream shaded from the summer sun he called it "contemplation." Neighbors called it "laziness." In seeking to find "The Way" Lao Tzu raised no voice against prevailing superstitions. So it was not long

before belief in fairies and in men of prodigious age and magical powers overcame the Taoist attitude of lofty contemplation (or was it really laziness?).

Inevitably, its devotees stumbled into a maze of astrology, necromancy, and a peculiar cosmology. In this strange mixture of superstition and pseudo-science was a naive belief in the influences of the stars in human affairs, and man's ability to foretell coming events by watching the position of the stars and their relation to one another.

There was also a gullible faith in the so-called "black arts," through which the future is supposed to be revealed by means of communication with the spirits of the dead. Finally, in their teaching they developed the most amazing views of the earth and how it came to be.

Today, a religious pandemonium reigns in the Taoist circle of gods, and the priest is best known for driving out demons and propitiating the gods.

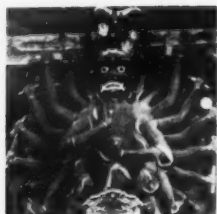
The reputation of the average Taoist priest hangs on whether or not he can drive out demons. And since this possibility is based on how easily the demons may be frightened the priest who can generate the most terrifying noise has the greatest name.

After days and nights of beating, blowing and chanting, the grand climax arrives. The priestly group engaged in this operation then combines its noise in such a convulsive crashing of cymbals, banging of drums, blowing of conch shells, tooting of horns, and bursting of firecrackers that any demon will get out rather than live through it—at least, that is the belief. As a final death-blow, the presiding priest pounds on the table with his wooden club. The demons are gone, a certificate is given to that effect, the priests pocket the fee, and they go away.

National and even local heroes are deified by the Taoists. A temple in our



Narrow street in Chinese district of Singapore. In the days before Communism, at least, Taoism was the popular religion of the great Chinese masses. Photo by W. Henry Boller



Today religious pandemonium reigns in the Taoist circle of gods and the priest is best known for driving out demons

West China town, for instance, was dedicated to the man who introduced the sweet potato into the area from an adjoining province. The average Taoist temple is a haven for bats and burglars, and the Taoist priest with his unwashed blue gown, unkept fingernails, long hair rolled into a dirty knot on the back of his head and anchored with a long jade hairpin, carrying his twisted walking stick with its dragonhead handle, and his neck encircled with charms of dog's skull, boar tusk, snake skeleton, and a Carnation milk tin, is the most disreputable figure in town.

CONCLUSION

THE average non-Christian Chinese is not a Buddhist or a Confucianist or a Taoist—he is all three rolled into one, with a blanket of materialism thrown

over the lot. He speaks of *Ju-shih-tao San-chiao* — “Confucianism, Buddhism, Taoism, our three religions.” He is a Confucianist when he attends the annual sacrifice at the birthday of Confucius, a Buddhist when he goes on a pilgrimage to a temple high up a sacred mountain, and a Taoist when he calls on a Taoist priest to drive out the demon that has brought smallpox into his family.

The Chinese are not a mystical people, like their neighbors of India; neither are they controlled by an all-consuming patriotism, as is true with the Shinto Japanese. In religion as in life the Chinese is utilitarian. Therefore when he learns of Christianity from a theologically liberal missionary his views readily fall into a materialistic and rationalistic

pattern. On the other hand, when he is truly born again, that same practical turn of mind tends to make the Chinese a solid Christian, consistent and not easily swayed.

After the day of reckoning comes for communism in Asia, when the stories can be told of the unsung heroes of the Church in China, the pages of history will glow afresh with the exploits of those who have been martyred or gone to prison rather than disown their Lord. I believe we will know then of a purity of faith and consistency of life not surpassed in modern times.

Praise the One who called these from ancestor worship, idolatry, and demonolatry “to serve the living and true God, and to wait for His Son from heaven!”

Answers to Your Questions

Q. To whom does the Taoist look as the creator and controller of the universe? What is the Confucianist's idea?

A. The Taoist does not recognize God—or even a god—as the creator of the universe, but rather he takes “Tao,” a term which means primarily “a road,”

and hence “The Way,” or an all-prevailing “principle.”

His belief is similar to that of the ancient Greeks who spoke of “logos” as the principle governing the universe, and it is also similar to that of modern evolu-

[Continued on page 34]

How to Pray for Missionaries

By Orlando Wiebe

Two weary boys knelt impatiently one evening during family devotions. Finally it was Johnny's turn to pray.

“Dear Lord Jesus,” he began sleepily, and mechanically mumbled a prayer much like his mother's. Then he added, “And bless all the missionaries in the corn field. Amen.”

Johnny is not the only one who makes mistakes in his prayers. In fact his error is less serious than that of grown-up Christians who after years of acquaintance with missionaries can say no more than “Bless all the missionaries on the foreign field.”

Recall the names of a few of the missionaries you have met in the last five years. Did you agree to support them in prayer? There is Ruth who recently left to work in an orphanage for Indian children; Abe is piloting a missions plane over steaming jungles; the Elberts are packing to come home on furlough; Jane is grappling with an elusive native language.

The problems faced by these ambassadors for Christ are many. Discouragements, adjustments, and acclimatization, not to mention the humdrum of routine service, call for superhuman strength and courage. Missionaries need open doors for preaching, but open doors do not just happen. They must be opened by prayers—the prayer of the missionary himself, but also prayer on the part of the missionary's supporters.

When Dorothy Thordy, serving under the Evangelical Alliance Mission in New Guinea, fell and broke her leg, the oil company in Sorong explained that it could not take her out by helicopter because of the rugged mountains about her village. To carry her to the nearest spot where a plane could land would require eight days of walking; to leave her without medical care was out of question.

In the hour of desperation the Lord worked in an unexpected way. The government doctor consented to trek to Tistega—a three-day journey—if the Missions Aviation Fellowship would fly him as far as the Anggi Lakes. In just one week the doctor arrived to set the bone and put it into a cast. Who can doubt that prayer somewhere by interested friends had a part in opening the door to deliverance for this missionary.

Why don't we pray more often and more effectively for our missionary friends? Largely, I believe, it is because we are absorbed with daily duties—food, children, job—even as the missionary is with his job.

What we need is a vivid reminder of the missionary as a person. If a picture is worth a thousand words, then a picture of John laboring among the Eskimos of Alaska is better than a mere mental image of him, or the thought of his name.

In our home we have been host to dozens of missionaries. Heartily we consented to pray for them, but soon, yet unintentionally, we forgot. We took their prayer cards, but after several accumulated they were laid in drawers and forgotten.

One day use of a Scripture Promise Box became the inspiration for a Missionary Prayer Box. Cutting out the pictures on the missionary prayer cards, we pasted them on 3x5-inch cards, then printed the name of the missionary and field address beside the picture. These were placed in a small box for use at family devotions.

Now even the youngest in the family is anxious to take a card, mention the name of the missionary, look at the picture and offer a specific prayer for that one personally. It may be for health or wisdom, for the children or some immediate need made known to us by letter. After prayers the cards are slipped into the back of the box. The next day the cards toward the front become our reminders at prayer time.

Repeatedly it has been demonstrated that the prayers of Christians at home are the secret source of strength and grace for laborers in this world's harvest fields. We have found our Missionary Prayer Box a simple yet effective aid to this type of personalized, meaningful and rewarding intercession.

Remember Your Risen Redeemer

By William H. Wrighton

Have you unconsciously been laying
aside truths by which God intends you
to live your daily Christian life?



KEEPING Easter should mean far more to the Christian than mere observance of the day. The truth of the resurrection is meant to be a vital part of the believer's daily life—as Paul reminded a young Christian in II Timothy.

Paul had taught Timothy many grand truths; he had led him to the radiant heights of the gospel. Now in II Timothy 2 he warns and encourages. "Be strong," he says. "Be strong in the grace that is in Christ Jesus" (v. 1).

Paul himself had not found the pathway to heaven strewn with flowers. He had been obliged to struggle on toward Immanuel's Land over bleak and dreary country, helped only by the grace of Christ. Quite understandably he urges Timothy to appropriate the same resources. Timothy must also be ready to stand where the conflict is greatest and to conquer through God's grace.

♦ Notice that it is to the resurrection which the apostle points. Here is the source of strength. "Remember," he writes, "that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8).

"Remember . . . Jesus Christ . . . was raised from the dead." Hold fast to this great fact, and no foe will be too strong; no battle will be too hard. Forget it and you will be as weak as other men.

The resurrection of Jesus Christ is not a myth or a tradition but the best attested fact in all history. At first His

own disciples did not believe He had been raised from the dead, but this only makes their testimony the more trustworthy. Not only did they see the empty tomb, they saw the risen Lord. They heard Him, touched Him and knew His presence.

So overwhelming was the revelation of the risen One, that the greatest doubter among the disciples, when he saw Him, was moved to exclaim, "My Lord and my God!" And he, along with the others, went forth to preach that this same Jesus who had been crucified was now alive as the mighty Victor.

♦ As the disciples preached this message, men were pricked in their hearts. Believing, they passed from darkness to light, from the bondage of sin to new life in the Son of God—because Christ lived and exercised His gracious power. And so Paul writes, "Remember."

"Call to mind the resurrection," he is saying. Never forget this truth if you would triumph in the Lord Jesus. Call to mind continually that you have a living, victorious Christ. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). Call to mind the mighty, overcoming Christ who has burst the bars of death and has brought to us His conquering power.

"Remember," says Paul, implying as well, "Make mention of the risen Redeemer." The crucifix calls men to wor-

ship a dead Saviour. But Jesus is alive forevermore, and He has the keys of hell and death. If Jesus were dead, He would not be a Saviour. He lives, He reigns, He pleads for our cause. He strengthens us by resurrection power.

Let us tell men everywhere that a living Saviour calls them. What a message of hope to flash forth in the darkness of the world! Men need to hear it. Speak with hearts aglow, as though you had just seen the place where the Lord lay—as though you had seen the risen One Himself.

♦ You also need to remember that Christ is risen because by this He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). By this, God the Father has set His seal upon all the other proofs of the deity of Christ. His claims of Sonship are fully authenticated. He is God whose throne is forever and ever.

The story is told of Palaux, a member of the French Directory, who with much thought and study had invented a new religion, "Theophilanthropy." Disappointed by its slow acceptance, he complained to Talleyrand.

"I am not surprised," said Talleyrand. "It is not easy to introduce a new religion. But there is one thing you might do."

"What is it?" asked Palaux eagerly. "This," said Talleyrand. "Go and be
[Continued on page 38]

*Often God chooses to do the unusual
through "ordinary" men whose talents are yielded to Him.*

First in a new series of articles on laymen and their time.



Matthew Welde



Mr. Efficiency Expert Goes To Church

By FAITH COXE BAILEY

SUPPOSE you live in eastern Pennsylvania, and your phone develops a bad case of static. You call the service department—and get the fastest repair service you've ever known.

And suppose you live in eastern Pennsylvania, and your Sunday school attendance is anemic. You naturally turn to the Philadelphia Area Sunday School Association—and get some enrollment boosting "vitamins" from a sparkly little sheet called *PASS News*.

Never in a hundred months would you tie in your phone repair with your Sunday school. Yet a look behind both scenes would reveal the same man, Matthew Welde.

Efficiency man for the Bell Telephone Company, Matt Welde is also president of the Philadelphia Area Sunday School Association, and edits that organization's monthly of Sunday school helps. Top man in his job, this busy executive has learned that Christian service, too, deserves the best efforts that consecrated Christian laymen can put into it.

More than a hobby with him, service for Christ virtually absorbs Matt Welde's life. He finds time to have a hand in numerous Christian activities; he's a director of the Philadelphia Bible Society

and of Child Evangelism for Delaware County, on the board of Good News Productions, an energetic member of the Christian Business Men's Committee. And he's also superintendent of the Manoa United Presbyterian Sunday School.

Five days a week, Matt Welde sits behind an executive's desk at the Pennsylvania Bell Telephone Company, a member of the firm's efficiency team, or "methods staff." There he figures out speedy ways to handle important business. Test centers are his chief worry, he says. These are where the company's service records are kept. Where orders for new phone installations are handled, where the complaints come in and repairmen sent out.

Often decisions reached in the Welde office have far-reaching effects. Last fall, for example, Welde put in eight hours a day with representatives of several Bell departments, working on service order procedures. The plan which was finally developed will probably save his company a quarter of a million dollars in eastern Pennsylvania alone—and double the speed with which phone orders can be handled!

That is typical of this efficiency expert's work. He is able to grasp the in-

tricacies of a situation like most people read a road map. And he has the nimble ability to dream beyond the intricacies and come up with the right solution of most problems. To put the solution into action, Matt Welde has a sure hand at administration and a peculiar talent for meshing with other members of a committee.

If you ask this bespectacled, pleasant-faced Havertown, Pa., executive his secret, he answers simply: "I'm just good at planning ahead. I like to see my plans work out. 'Plan your work, and work your plan'—that's my slogan."

✦ MATTHEW Welde's God-given ability to plan, organize and administer is not something he leaves at home when he goes to church. In fact, since fifteen years ago when he became Sunday school superintendent of the Manoa United Presbyterian Church in suburban Philly, his work for the Lord has been on the steady increase. He finds that the same talents that make a successful business executive, dedicated to the Lord make an efficient Christian layman worker in the church. And the church needs more consecrated laymen workers.

When in 1940 Matt Welde was asked

Moody Monthly

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to head the Manoa Sunday school, something clicked. Manoa was a brand-new church with a brand-new Sunday school. Enrollment stood at exactly zero. Instead of seeing a new church, its cement barely dry and its charter members hardly acquainted with one another, Matt looked beyond to see a flourishing suburban church and Sunday school. Characteristically, he sat down to "plan his work." Just the other day enrollment at Manoa jumped over the one thousand mark.

"How is it done, Mr. Welde?" you ask. "First of all," he says, "whether it's at church or at the Bell, I try to surround myself with the right helpers. People who'll push my ideas along till they became real."

Fifteen years ago, the new superintendent at Manoa got a list of the members, his potential teachers. But he didn't go down the list, asking for volunteers. Instead, he says, he called on each new member, never mentioning the real purpose of his visit.

"Took the candidate's spiritual pulse," he says. Only after that did he select the teachers. That way, he knew he had the right helpers.

The Manoa Sunday school began to grow. (Within four years it became Philadelphia presbytery's largest.) And Matt began to dream. He saw his church's testimony stretching out beyond the immediate neighborhood. He began to envision a church-sponsored free bus to pick up hundreds of Sunday school pupils beyond walking distance. He sketched out a plan.

"Fantastic!" people called it.

♦ IMPERTURBABLY, he began to "work his plan." He rented a bus and distributed ambitious time schedules. But some church people became impatient. For the first six months the Sunday school bus waddled up and down Manoa streets less than half full. Then, for no apparent reason, one morning it was stuffed with chattering children. And again the next Sunday. A second bus was rented. And a third. Matt had planned his work well, and the plan was working. Today, just as in the superintendent's long-ago dream, Manoa's testimony stretches far beyond its own neighborhood.

There have been other problems to face—for example, space. Efficiency, in Bell terms, means "making the best use of material at hand." Walk into the gracious Manoa church and you'll see how Matt Welde has put that theory to work in solving a space problem. For the Sunday school has grown too fast for the church. Even additions and a new C.E. building have been inadequate. But under Matt's strict organization, every cranny of the church is put to use. With real ingenuity, he somehow sees that everyone gets accommodated, and quite comfortably.

When the Manoa Sunday school was six years old, another far-sighted dream

began to take shape in Matt Welde's fertile mind. He saw a way to make his Sunday school helpers even more "right" for the job.

They needed more Bible study. Established Bible schools in Philadelphia were inconvenient for suburbanites with families. His teachers needed intensive Bible study within easy walking distance. In fact, right at the Manoa church.

He sat down at his dining room table and began to plan. He phoned community clergymen and enlisted a "faculty." He advised his teachers of the future Bible institute. He arranged for a meeting place. He advertised and publicized and pushed. On opening night, he m.c'd.

♦ ACTUALLY, the school got off to a humble start. Only forty teachers came. Classes met in a backroom. But as president and administrator, Matt Welde kept on working—urging, coaxing, planning ahead for enlargement.

Now, some ten years later, the "Havertown Bible Institute" offers eighteen subjects, awards a diploma after three years of study, and enrolls Sunday school teachers from fifty churches and seventeen denominations. It attracts civil engineers, beauticians, art teachers, typists and many others, including seminary students. The Bible school stands as a testimony to a consecrated layman who brought his administrative talents to church.

Matt Welde is first to tell you that he cannot do single-handedly all that is accomplished in a month. His Bell job is highly committee-ized, and Matt has the knack of manipulating committees with the deftness of a puppeteer pulling

strings. He is "committee-wise" in the Lord's work as well. Knowing this, Christ for America director Horace Dean asked Welde to head a "Christ for Delaware County" campaign in 1946. An intensive push to bring the claims of Christ before aristocratic Philadelphia main-liners, the task seemed formidable to Matt.

Horace Dean was persuasive.

"For you, it'd be simple."

Matt wasn't so sure.

"What makes you think so?"

"You'll have a committee. They'll do the work. You just tell them what."

It wasn't quite that easy. The committee consisted of one hundred leading laymen and clergy from all over the county. Matt's job was to organize them, before they went out to organize others.

When the campaign was through, Delaware County had seen evangelism at work. Evangelism in radio, newspapers, advertising, local churches, children's programs. And four weeks of gigantic mass rallies, with an intricate follow-up system.

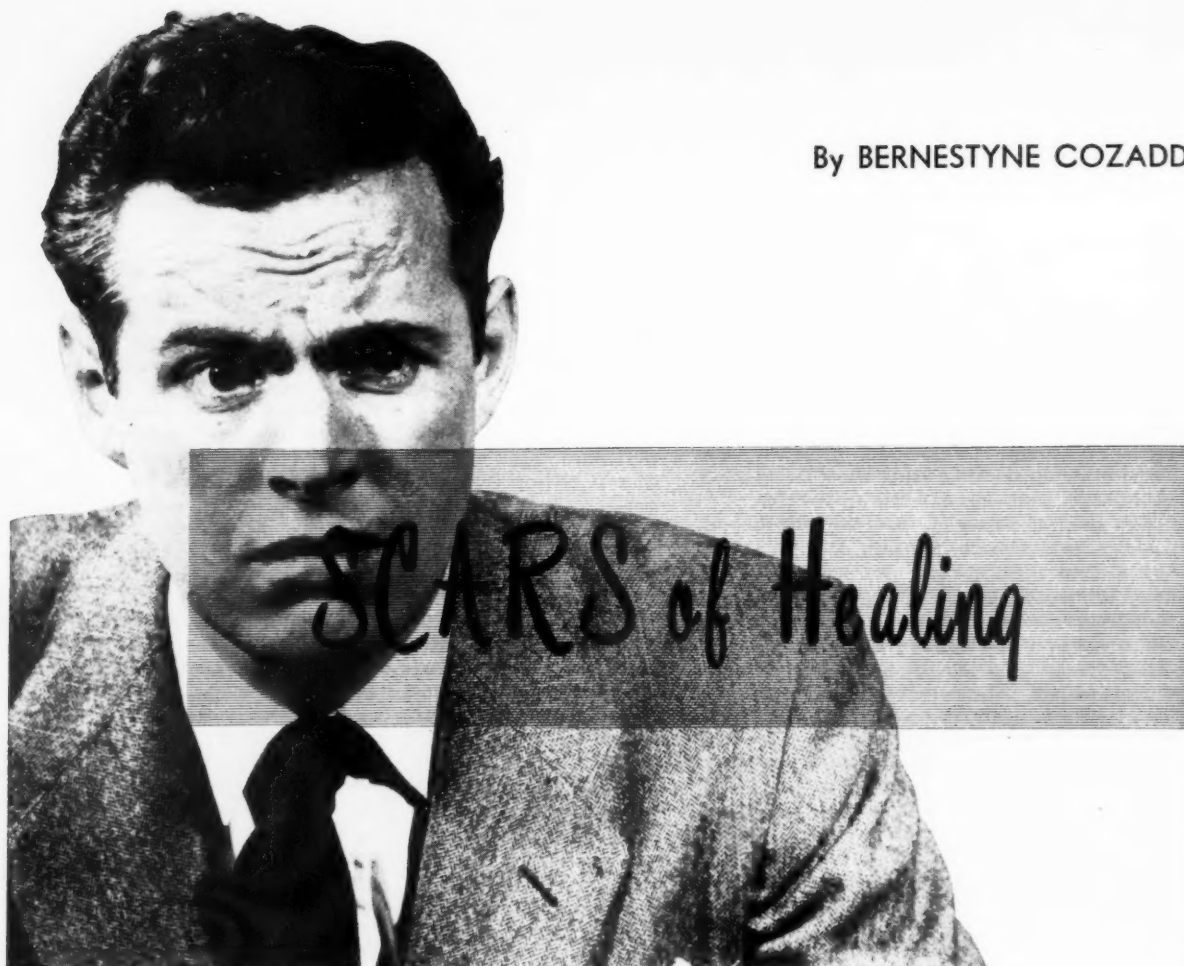
As might be expected, behind it all was efficiency expert Matthew Welde, working through committees, using every ounce of his administrative ability for the Lord. So intensive was his work in the campaign that he used up his three-week vacation and asked for more—a leave of absence without pay.

Never content to heave a tired sigh and let things coast, Matt Welde was not through dreaming. As first president of Delaware County's Christian Business Men's Committee, he envisioned hundreds of businessmen talking about Christ to thousands of Philadelphia suburbanites. It took Welde little time to

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Matthew Welde's push for more study for his Sunday school teachers resulted in the Havertown Bible Institute. This student checking her course with Mr. Welde is now a missionary.



By BERNESTYNE COZADD

He thought of himself as he had been before the accident—fine appearing, talented, a gifted leader. Monkmeier Photo

JOHNSON Richards was worn-out long before the delegation from the women's society rose to leave. After all, so many people had called this first week he was home from the hospital. But how could he tell them that his nerves were shot and that he never wanted to see people again? Or to have them see him, now that the bandages had been removed from his face. Wearily, he tried to concentrate upon the conversation.

"We've heard wonderful sermons while you were in the hospital," Minnie Kline was saying as she prepared to go. "So you needn't feel badly that you haven't been with us. Although it's really going to be difficult choosing a minister to take your place, because all the supplies have been good."

She pulled on her gloves as she continued. "As far as I am concerned, however, I think it ought to be Samuel Harrow. Because he's a young man like you—only twenty-six, I've heard. And he makes a fine appearance like you—used to."

It was a good thing that the woman

was too busy working on her gloves to notice John wince. He was having a struggle. *Why had the women chosen Minnie Kline to welcome him home when they surely knew she was so tactless?* He felt like telling her and the other women that he was glad he wasn't going to be their pastor if a handsome face was all they wanted. Then he felt ashamed.

John, quit your foolishness. You know very well that you resigned as pastor of First Church. You said yourself that people should not be forced to look at your scarred face on Sunday. You had the resignation all written before board chairman Dwight Brown hinted that it would be in the interest of the church if you would do so.

After the ladies were gone, Pat moved over to the wheel chair and stooped to lay her cheek against his scarred one.

"Never mind, John," she said. "Minnie didn't know what she was saying."

So Pat knew he was hurt. Wonderful Pat, who always understood and who loved him in spite of his scars. He wished he could tell her about the bitterness in

his own soul and the utter hopelessness he felt, but he couldn't.

Instead, he said with an effort: "It did take me off-guard, but—" He stopped. Then added dejectedly, "I think I'd better go to bed. I'm tired."

Alone at last, John clenched the pillow in his fists. Suddenly he buried his face in its depth.

♦ WHEN his emotion had spent itself, he began to survey his situation. It was a discouraging outlook. He would never preach again, he was sure of that. But what could a man do who knew nothing beside public work? How was he to support his wife and the baby that would soon be theirs?

"It ought to be Samuel Harrow because he makes a fine appearance like you used to."

How the words returned to sting again! He pictured himself as he had been before the accident—fine appearing, talented, a recognized leader wherever he went.

He remembered how full of joy and optimism he'd been the day when—the

Stand in his old pulpit again? With these
scars? How could he! But only a few hours
later he was facing his former congregation.



"They'll talk about your face," he thought, mentally picturing his congregation. Luoma Photo

day it happened. He'd been whistling a hymn as he sped along the rolling highway toward town. Only a few minutes earlier, while making a pastoral call on old Mr. Cameron, he had been told that the parishioners considered him the best minister they had ever had.

I've earned that, he remembered thinking to himself. Nobody ever worked harder at the job than I have. It's good to have someone realize it. Work—that's the way to get ahead. The next step would probably be—But no need to think about that yet.

He stepped harder on the gas pedal. He wanted to get home and tell Pat what Mr. Cameron had said.

She'll clasp her hands and look at me so proudly . . .

He sang for sheer joy as he climbed the last hill before town. "I have the joy, joy, joy, down in my heart!"

Abruptly the song died in his throat. Horrified, he saw a little child dart out as if from nowhere into the middle of the road. In that instant he knew he could neither stop nor turn into the other busy lane.

His reflexes worked automatically. Swerving to the right, the car careened crazily into the mud of the shoulder.

He could still remember the sensation of fighting the wheel as a big tree loomed ahead. Then—a deep blackness that lasted for an eternity.

Slowly he fought his way back to consciousness. Conscious that every bone and muscle was bruised and aching. Conscious—that his face was swathed in bandages!

"My—my face! What—what happened to my face?"

Pat bent to kiss him. "You have the best plastic surgeon in the state, and you'll be all right." Somehow her tone was not convincing. His eyes closed languidly as the sedative took hold and he slept.

The day came when the doctor let him see his face. He was horrified. He could not speak.

The doctor spoke quietly. "You can consider yourself fortunate to be alive. We did the best we could. Many of those scars will fade in time . . ."

After the doctor was gone, John turned

his face to the wall.

Are you fortunate to be alive? Alive—for what? To stand before a congregation? No, I'll never preach again—because no one will want me.

♦ As the memories of former days flooded his mind, John stuffed the corner of the pillow into his mouth and bit hard.

I mustn't let Pat hear me. Oh, God, why did You let it happen to me when I was serving You? Oh God . . .

Painfully he raised himself and slid slowly from the bed to his knees. The need to pray was more compelling than the knife-like jabs in his legs and knees as he buried his face in the soft mattress.

Oh God, I don't understand . . . I'm bitter, I'm rebellious . . . and I don't want to be. But . . .

Even as he prayed, the glamour of the past seemed to fade and instead of the successful pastor he had always pictured himself as being, he saw a person unbelievably proud of his accomplishments, one who loved the limelight and lived for the praise of men. In this sudden revelation he saw that his labors had been more for self than for the Lord. He took a full view of himself. Sickened, he began praying again.

Oh, God, forgive me! Forgive my pride—my living for self—my bitterness. I deserved the accident. I was not fit to preach to others. Cleanse me from this awful self . . .

At last, spent with praying, John crawled back into bed. The bitterness and hurt were gone and in their place a deep, sweet peace. He closed his eyes in an undisturbed, refreshing sleep.

♦ JOHN's strength returned rapidly in the weeks to follow, until he knew it was time to leave the parsonage and find a home elsewhere. The people were kind and encouraged him to stay longer, but he felt it was time that the new minister assume full responsibilities.

On the Sunday before the church meeting, when the congregation was to choose the new minister, John awakened with the telephone ringing.

"Excuse me for calling so early," Mrs. Harrow's voice sounded distraught. "Sam's been sick all night and the doctor says he can't preach today. We were wondering—that is, Sam was wondering if you—well, you see, there's no one else we can get at this late hour . . ." She rambled on apologetically while John's mind reeled.

Preach again—make people look at these ugly scars—feel sorry for me? No, I can't do it—no one has the right to ask me . . .

Then came a voice as clear as though it had spoken audibly: *Can you not preach for Me?*

I'll—I'll do anything You want me to, Lord, only—only don't ask me to preach. I am so ugly—the people will feel sorry for me!

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Duryee photo

High point of the year?

Yes—and possibly the turning

point of their lives!

When Children Go To Camp

By Violet Trato Pearson

It was just a game. Two sisters on a blizzard Saturday playing camp. But it ended in an exciting weekend of fun and a long string of household chores done to the complete satisfaction of mother.

There was a bedroom to clean, beds to make, an accumulation of school papers to sort, wastebaskets and garbage to empty—usual Saturday tasks. And two rebellious, procrastinating girls.

One suddenly brightened. "Let's play camp!" The other quickly caught on and they pitched right in. The whole day progressed according to camp schedule. Almost miraculously, and with the best of humor, "bunks" were made, "barracks" cleaned, "camp chores" done, and at stated periods between, devotions were conducted, camp songs sung and Bible verses learned. Mother, of course, had to co-operate with camp-style lunch and a "surprise hour."

Ever since last summer many parents have been hearing about those happy days their children spent in camp. Listening to stories of the exacting duties of camp life which their offspring seemingly so much enjoyed, mothers and dads might take a cue for child-raising from the obvious—at camp, discipline is "fun."

Not a few see children who at home

seldom picked up their own clothes without a murmur, return from a stay at a Christian camp geared to a systematic life of self-help and a healthy regard for others. Also attuned to a daily time of devotions and Bible study. It's a wise mother and father who capitalize on these new strides in character development and encourage youngsters to continue those good habits learned at camp.

This summer a week or more at camp will be the high point of the year for many boys and girls (4 million in more than 12,000 camps of all kinds in the U.S.) For the camp program is mushrooming. Peak attendance in the many Christian camps which dot the country would indicate that more and more parents are realizing the moral advantages that come when spiritual emphasis is included in the camp program. Accordingly, increasing thousands are sending their youngsters to a camp where the Bible is part of the curriculum. Will your Johnny or Mary be among them?

"My Jack will," speaks up one mother. "I think life in a Christian camp is terrific."

A registered nurse, she tells anyone who will listen how much summer camp from the past five years has meant to her boy. "We just don't have a worry in the

world while he's at camp," she declares. "At the camp he attends, counselors and junior counselors live right in the tent with the boys, supervise all their activities, and there is a nurse right on hand if anything should go wrong."

This teen-ager's mother goes on to tell why both she and her husband feel life at a Christian camp makes the terrific impact that it does on young campers. It is because the young people are in the almost constant company of Christian counselors.

Most counselors at Christian camps are dedicated young people with a love for boys and girls. Young enough to keep pace with the youngsters' abounding energy, they are mature in judgment and leadership abilities. Many counselors are students in Christian colleges and Bible schools, working out with their young charges theories of Christian education they have learned in the classroom. Some receive school credit for their work.

In an average week at camp a boy or girl spends more than one hundred waking hours with a young man or woman who (in keeping with the junior child's make-up) often becomes the child's ideal. As a rule, in small units

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While alarms are ringing

and warning bells are sounding the world over,

what is the Church's first responsibility?

It has become commonplace among Bible Christians to say that today we are facing *ruin*—the ruin of civilization as we know it; *return*—the return of our Lord; or *revival*—the revival of the church. That's a tremendous statement, but it's true. Whichever of these events comes first will certainly be of first magnitude. And one of them must take place soon. For, as someone has said, "If something doesn't happen soon, SOMETHING WILL HAPPEN!"

♦ THINK about it for a while. There is certainly the possibility of ruin. Our Lord, in Luke's account of His discourse concerning the end of the age, speaks of "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). That is the *outlook* and men's hearts are failing them in more ways than one because of it.

Notice, it is the scientists, not the preachers, who have pictured our cities being wiped out and our nation paralyzed in a moment of time. I need not torment you further on this point. It has been drummed into us a-plenty. I know we dare not think upon it too much lest we lose our minds.

Atomic and hydrogen and cobalt bombs, as well as inter-continental guided missiles, are giving some preachers fresh material for depleted sermon barrels, but we ought not to take advantage of such an hour merely to advertise lurid topics for Sunday morning. Yet, on the other hand, one would think that sensible people might find something better to do than to fritter away dangerous hours like these with toys and trinkets, playing tiddley-winks on the verge of disaster with hell around the corner and judgment overhead.

Men used to laugh at the apocalyptic language of the Bible, the earth burning up and the elements melting with fervent heat. But you don't hear that laughter now. The most up-to-date book now is the Old Book because it is ahead-of-date, announcing tomorrow's events today. People borrow from it words like "Armageddon" to describe the *outlook*.

It seems to me that we civilized human beings ought to be red in the face with embarrassment. Here we are, so smart that we can fly like birds, and now we must learn to burrow like moles! Having erected our skyscrapers, we find that our most valuable piece of real estate may be a hole in the ground to hide from our own devices.

Why have we gotten into such a trap? Well, the Lord must have allowed us to ensnare ourselves with our own gadgets just to show us that we do not have what it takes to solve our own puzzle. We thought science would do it and we thought education would do it. We tried the League of Nations and now the United Nations. And we are still foolish enough to think we can have collective security and peaceful coexistence with a demonized, satanic world-power, a maniac out to conquer the world by any means whatever.

Apart from the Divine revelation the *outlook* is ruin, and we might as well be honest enough and humble enough to admit it. Our condition is perfectly described by our Lord in the Gospel of Luke: "... and upon the earth distress of nations, with perplexity" (Luke 21:25). Perplexity here means the state of one who has lost his way. That is exactly our situation. Nobody at Washington or anywhere else is able to say, "This way out!"

♦ BUT I should like to drop off the "T" from that and read it: "His way out." Because there is a way out for the Christian in our Lord's return. In this same passage in Luke we read that He said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

The *outlook* may be dismal but not the *uplook*. The second coming of our Lord is a certainty; His soon coming is a glorious possibility. The Bible teaches it. The early church believed it. The signs indicate it. Our Lord said, "I will build my Church," and He did. He said, "I will send my Spirit," and He did. He said, "I will come again," and He will. Scoffers ask, "Where is the promise of His coming?" but the man who says there are no signs is a sign himself, a human placard advertising the very thing he denies!

This is our "blessed hope." The council at Evanston was supposed to emphasize it, but too many of them—particularly on our side of the water—did not thrill much to the truth of our Lord's return. European churchmen fresh from the ruin of war were geared to think in terms of judgment and the end of the world but not the comfortable, prosperous theologians over here.

Indeed there are plenty of evangelical Christians who say that they believe in our Lord's return, but they do not at all



The Three-Way Look

By Vance Harner



give the impression of looking up as though He might come at any moment. We are so busy building the kingdom that we are not interested in "bringing back the King." But that was the faith of the early church.

If you are worried at all about the outlook, cultivate the uplook! We are not all going to be destroyed by bombs. There will be living saints when Christ comes for His own. Civilization may be headed for ruin but the church is headed for the rapture. I know that

*Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
Twixt old systems and the Word.*

I know that it looks like

*Truth forever on the scaffold,
Wrong forever on the throne.*

Yet, I know too that

*That scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch above His own.*

And He is not only keeping watch above His own, but He is coming back for His own. It could be tonight. He could get here before the bombs fall!

There is one other possibility—revival. I have a feeling that the word "revival" has been almost worn out. We have talked so much about it and had so little of it that familiarity—if it has not bred contempt—has bred complacency, and the word "revival" lies "bedridden in the dormitory" of our minds.

Actually, "revival" is an Old Testament word. The New Testament word is "repent." Revival is God's side. Repentance is our side. You do not see the word "repent" suffering from over-use and yet it is the very heart of revival. On the other hand, you will not find many books today or hear many sermons that distinguish between "revival" and "evangelism." In great areas of the land a revival is only a drive for more church members or an evangelistic campaign.

But a revival is a work of the Spirit of God among God's own people, whereby they get right with God and with each other. It is not merely the reclamation of those backsliders who show up at church during Christmas or Easter. True revival is a breaking down in repentance, confession, renunciation and restitution in the church from top to bottom.

Like the revival under Ezekiel it begins with the leaders. The top brackets are not immune. We have not seen enough deacons, choir members and even preachers at the mourner's bench. Church board members sometimes feel that they are exempt from a call to repentance. But God's challenge is, "If my people . . . then will I . . ." No church members are

excused from this call to "humble themselves and pray, and seek [God's] face, and turn from their wicked ways (II Chron. 7:14).

† That calls for another look, the inlook. Our Lord tells us in this very passage, after He has stated the outlook and the uplook: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34, 36).

He bade Ephesus: "Remember . . . and repent, and do the first works" (Rev. 2:5). And John would stir up our pure minds by way of remembrance: "And every man that hath this hope [the uplook] in him purifieth himself, even as he is pure" (I John 3:3) . . . and that calls for an inlook.

Every time the New Testament presents the outlook and the uplook, there is a call to godly living, and that begins when Christians take stock of themselves and submit to a Divine check-up. Such an inlook would do much to change the outlook today.

However, we must remember that the main business of the church is not to stave off ruin by counteracting communism—or counteracting anything. She is not here just to prevent disaster, or to stop war, or to meet this menace or that. The main business of the church is to carry out the "great commission"; if she did that, counteracting communism would be one by-product. We are here to know Christ and to make Him known.

But it takes a Spirit-filled church to carry out this great commission. That was the secret of the early church. They were Spirit-filled. But the modern church cannot be Spirit-filled until she repents. We are not going to meet the challenge of our times by unification or by weight of numbers or by compromising doctrine or by conforming to this world. There is such a thing as the church gaining the world and losing her soul; what she gains in appearance she loses in reality.

Will there be a revival, a breaking down of the church in conviction, contrition and confession before God and men? I do not know. There are such experiences among individual Christians and in local churches. There is a renewed interest in religion these days. But as yet there is not the humbling of our churches under the mighty hand of God.

Until that comes we can only be faithful in preaching our Lord's last call to the church, when He called five out of seven to repentance (Rev. 2 and 3). A few will respond and of that few we can marshal a Master's Minority, a Gideon's Band, who mean business for God.

But here is the problem. Try to call the

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Anno Domini

1956

ALTHOUGH this is the Year of Our Lord 1956, world events compel us Christians to face the fact that essentially we are living in New Testament times.

The dispersion of the Jews among the nations is still a fact, but so is the State of Israel. For the first time in almost two millenniums Jerusalem is again the center of Jewish life and culture.

A national Jewish periodical, writing recently on religious conditions in the State of Israel, quotes an authoritative source saying, "ISRAEL HAS HAD A GREATER NUMBER OF CONVERSIONS TO CHRISTIANITY THAN THE WHOLE OF WESTERN EUROPE AND THE UNITED STATES OF AMERICA TAKEN TOGETHER." In the light of our Lord's imminent return, these are facts of unprecedented significance.

Now let us face another fact—a tragic fact, one which will give us the pulse of the present hour. Here it is. Just like in Apostolic times, there are today poor saints in Jerusalem. In and around the holy city there are several hundred Hebrew Christians who, because they bear the reproach of Christ among their unbelieving brethren, must face this winter with dreadful fear, unless we, their Christian brethren, come to their aid. Let it be said plainly that shelter and clothing and food are lacking, and death is just around the corner.

Shall we let these our brethren die? Paul the Apostle, with the heathen world as his parish, found it necessary to devote himself to meeting the dire needs of the Hebrew Christian community in the Jerusalem of his day. What shall be our answer to the present emergency?

If the need is to be met, all will have to help, AND AT ONCE!

**AMERICAN ASSOCIATION
FOR JEWISH EVANGELISM, INC.**
DR. A. B. MACHLIN, Director
Dept. M, Winona Lake, Indiana

Dear Friends:

I will prayerfully co-operate with you as you endeavor to meet the needs of the suffering Hebrew Christians in Israel.

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Moody Monthly

In the Study

By WILBUR M. SMITH



The Disappearance of the Messianic Hope in Contemporary Judaism



Dr. Smith

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IN 1937, while having dinner one evening in the outskirts of Jerusalem with one of the most gifted young missionaries living in that land, one who had dedicated his life to evangelism among the Hebrew people, I was told that Professor Joseph Klausner of the Hebrew University in Jerusalem had written (in Hebrew) a very remarkable work on the Messianic promises of the Scriptures. My informant added that those of us who were interested in the prophetic themes of the Word of God would find great treasures in these pages, he was quite sure, should the book ever be translated.

During the subsequent fifteen years two persons individually undertook to translate this volume into English. One died before he could finish the work and the other gave up his original intention when he heard that Dr. W. F. Stinespring, professor of Old Testament at Duke University, was seriously working at the task. At last the English translation has appeared, a notable work, whatever else one may have to say, of some 550 pages, undoubtedly the most important work on this subject by a Hebrew that has appeared in the last eighty years.

I would like, first of all, to say a word about the author; then to give something of the history of the book itself, and then to more or less carefully examine its fundamental theme and the conclusion to which the theme is carried.

♦ JOSEPH KLAUSNER was born in 1874 in the province of Wilna in Lithuania, moving with his parents at the age of eleven to

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, 135 N. Oakland, Pasadena, Calif.

Odessa, at that time a famous center of Hebrew literature and learning. (For this paragraph on Dr. Klausner I am depending upon the most extended discussion of his writings with which I am acquainted, appearing in *A History of Jewish Literature* by Meyer Waxman, Vol. 3, p. 377-380. I may even use some of his phrases without quoting. Incidentally, this work by Dr. Waxman is the most comprehensive survey of Jewish literature in our language, well worth knowing.) Before he was twenty years of age Klausner wrote an article on the subject "Coining Words and Terms in Hebrew and Their Proper Orthography." He was tremendously interested in European culture, which he strove to impart to his Hebrew readers, though remaining an orthodox Jew.

Klausner was always interested in the reclamation of Palestine for the Jews, believing that Israel's mission could not be carried out fully outside that land. Throughout his writings he has attempted to emphasize the unity of God, the idea of pure morality, and Messianism.

I think I am safe in saying that Klausner is the most famous and revered professor of Hebrew literature in the world today. When I was last in Palestine he was spoken of with nothing less than awe.

Probably no Hebrew writer of this century has produced as many books and articles of abiding importance in Hebrew as Klausner. In 1924 he published a work that made him internationally famous, *Jesus of Nazareth*, originally written in Hebrew, translated into French and German and then into English. In this he pays a very high tribute to the ethical idealism of Jesus and brushes aside with total impatience many critical verdicts of "Christian" readers regarding Jesus, as for example, that the disciple stole the body of Jesus from the tomb, a theory with which he has no sympathy whatever.

♦ THE volume we are now about to consider, *The Messianic Idea in Israel, from Its Beginning to the Completion of the Mishnah*, has three main divisions which must first be considered. The first part is entitled "The Messianic Idea in the Period of the Prophets" (240 pages); Part Two, "The Messianic Idea in the Books of the Apocrypha and Pseudepigrapha" (140 pages); and Part Three, "The Messianic Idea in the Period of the Tannaim" (130 pages). The Tannaim, we might add for those who do not recognize the word, is a comprehensive term referring to the Jewish writers, scholars and rabbis who wrote during the first two centuries of the Christian era, and whose writings appear in the *Mishnah*, etc.

The third part of this volume (in its original form) was the first which Professor Klausner produced far back in 1902, a doctoral dissertation written in Germany while the author

was a student at Heidelberg, though it has undergone many revisions. This means that Klausner has been carefully studying the Messianic hope of Israel for half a century. The second part of this book was written in Jerusalem in 1921. The entire volume first appeared in Hebrew in 1925, the second edition in 1927, and the third edition in 1949. It is from this third edition that Dr. Stinespring has made his translation.

♦ PROFESSOR Klausner's interesting introduction, written in 1903, revised in 1926 and again in 1949, opens with a most significant autobiographical statement which must be before us as we begin the study of his volume.

Even in my early youth, the greatness and loftiness of the Messianic idea, that *original* Hebrew idea which has influenced all humanity so much, thrilled my soul; and I vowed in my heart to dedicate to it the labor of years, in order to examine it from every side and to grasp its essence. As early as the year 1900 I approached the work of collecting the abundant material necessary for a complete book embracing *The Messianic Idea in Israel from Its Beginning to the Present Time*. To the best of my knowledge, no such book then existed in any language on earth except the Italian, in which the Jewish scholar David Castelli of Florence had written a splendid work entitled *The Messiah According To the Jews*.

In the same introduction Klausner says that "there is not even one book which encompasses the Messianic hope in all its periods from its beginning to the present time," to which he appends an interesting compliment to the work by a Christian scholar, James Drummond, *The Jewish Messiah*, published in London in 1877. He re-emphasizes this by adding:

A book which arranges the Messianic beliefs and opinions in all times and periods according to historical evolution, and shows their connection with and attachment to historical events, has not yet been written. Therefore it occurred to me almost fifty years ago to write such a book.

I would like to say in passing that there are really only four volumes known to be in our language written by Jews during the last fifty years on the Messianic hope and not one of them is in print today. In 1906 the late Dr. J. H. Greenstone published his *Messianic Idea in Jewish History*. Some twenty years later (1927) the famous Jewish orator and Zionist of Cleveland, Abb Hillel Silver, published his fascinating volume, *A History of Messianic Speculation in Israel from the First through the Seventeenth Centuries*. The word "speculation" should be underlined in this title because that is what the book discusses; and it is tragic indeed, as Silver is frank to confess, how many different dates were set for the coming of the Messiah in the middle ages and how many false Messiahs won the allegiance from time to time of multitudes of Jewish people. The third volume is *Messianic Expectations and Modern Judaism*, by Solomon Schindler, then of the Temple Adath Israel in Boston (Boston, 1886). The first two-thirds of this book is devoted to a careful study of that tragic aspect of the history of the Jewish people since the advent of Christ, namely false Messiahs. Finally there is the very scholarly work, *The Doctrine of the Messiah in Mediaeval Literature*, by Joseph Sarachek (1932). It will be seen from the very titles of these four volumes that three of them are surveys of Messianic beliefs in the past, not a statement of present hope.

♦ It is now time to turn to the theme of the Klausner volume. A Christian cannot help but notice with greatest interest that by the time he comes to the second line of the first page the author is compelled to use that blessed word which has been known and loved by millions down through the ages—"Christ." The book opens with these words, "The Hebrew word *Mashiah* (in Aramaic *Meshiha*, in Greek *Christos*, and from the Aramaic is derived the Greek form *Messias* [whence the English *Messiah*])."

We do not proceed very far in the volume before we come to a definition of the Messianic expectation which according to Klausner, is "the prophetic hope for the end of this age, in which there will be political freedom, moral perfection and earthly bliss for the people Israel in its own land, and also for the entire human race."

One must carefully notice two things. This is not a definition of the Messiah, which Klausner also gives and which will be repeated in a moment. What is more important, there is no hint in this definition of a personal Messiah. Klausner, however, proceeds to give a definition of belief in the Messiah which he says is as follows:

The prophetic hope for the end of this age, in which a strong redeemer, by his power and his spirit, will bring complete redemption, political and spiritual, to the people Israel, and along with this, earthly bliss and moral perfection to the entire human race.

Toward the end of the volume he becomes more specific and says:

The Messiah must be both *king* and *redeemer*. He must overthrow the enemies of Israel, establish the kingdom of Israel, and rebuild the Temple; and at the same time he must reform the world through the Kingdom of God, root out idolatry from the world, proclaim the one and only God to all, put an end to sin, and be wise, pious, and just as no man had been before him or ever would be after him.

This Messianic hope, our author says, is absolutely unique to Israel. "No other nation in the world knew a belief like this . . . Truly the Messianic idea is the most glistening jewel in the glorious crown of Judaism!"

At the beginning of his work, Klausner admits that the Messiah hoped for in Israel must be acknowledged as an individual. But as the book proceeds, we discover that he does not believe in a personal Messiah at all, and that he attempts to prove from the Old Testament, and then from subsequent writers, that it is not necessary to insist that the Messiah must be a human (though an exalted) person.

I would like to make a parenthetical statement here. After carefully reading Klausner's work twice over in preparing to write this review, I tried to read rather widely in contemporary Jewish literature regarding the Messianic hope of modern Judaism, and I must say I was astonished to find that with most Jews throughout the world the hope of a personal Messiah has vanished! Thus one of the most famous Hebrew professors in our country today, Dr. S. W. Barron of Columbia University, in his *Christian and Religious History of the Jews* (Vol. 2, p. 250) says:

There could no longer be a belief in a personal Messiah to redeem the Jewish people and lead it back to Palestine. The true Messianic hope is in a Messianic age when ethical monotheism, bringing justice and peace also, will be fully realized. The mission of Israel is to work collectively for this prophesied end; this is the real Messiah. All references to a personal redeemer must be discarded.

Mr. Jacob Jocz, a Hebrew Christian, in his truly remarkable and scholarly volume, *The Jewish People and Jesus Christ* (London 1949), makes the following statements:

"It is well to remember that faith in a personal Messiah does not belong to the fundamental tenets of Judaism. This is the more curious when we consider that Maimonides has included it in the Creed which is still in use in our day, and that Jewish hopes were for centuries associated with the coming of Messiah . . . The Talmud nowhere indicates a belief in a superhuman Deliverer as the Messiah (p. 284—from A. Cohen: *Every Man's Talmud*, p. 368) . . . Liberal Jewish theology has completely abandoned the idea of a personal Messiah.

♦ We must return to Klausner. Not only does he set out to show that hope in a personal Messiah is no longer possible for the modern Jew, but he must also do everything he can, of course, to show that those fundamental factors which are identified with Christ as the Messiah are not to be found in the Old Testament predictions of a Messiah. First of all, he affirms over and over again that the Messiah of the Old Testament and the Messiah of the Jewish hope "is truly human in origin, of flesh and blood like all mortals." "In no trustworthy, authentic source of the Tannaitic period is to be found any description of the person and characteristics of the Messiah that goes beyond the bounds of human nature."

It is not possible for us here to enter into a detailed discussion of Klausner's various attempts to escape the significance of some Old Testament passages which make the Messiah to

be a *divine* individual. I notice, however, in his comment on Micah 5 that he simply avoids those great phrases in which the Messiah is said to be "from everlasting to everlasting." Incidentally, it is interesting to note that Klausner says regarding this very clear prediction that the Messiah would be born in Bethlehem that there is no need to suppose that this king himself is to be born in Bethlehem—but he has to do a lot of squirming to get around this passage.

Over and over again Klausner refers to Isaiah 53 (of course), and constantly insists that this chapter refers, not to an individual, but to the vicarious sufferings of Israel, which must suffer for the sins of the nations of the earth. Not only is the Messiah of the Scriptures not a divine person, according to Klausner, but it is not even said that he will perform miracles. Nor does the Talmud say that he is to be a wonder worker.

What is he then to be? He will be human: he will redeem Israel from her troubles and her enemies and he will bring in an age of perfection and universal peace. Most of all the Messiah of Israel, says Klausner, must *not* be a suffering person, which is exactly what Simon Peter said when Christ said He must go up to Jerusalem to die. Klausner insists that in the Jewish literature written after the close of the New Testament there is no trace of a suffering Messiah.

So important is this matter of the Messiah, for Jews and Christians both, that Professor Klausner for this particular work has written a concluding chapter, "The Jewish and the Christian Messiah," in which he brings out the following points of contrast: first, "Christianity is wholly based on the personality of the Messiah," implying that Judaism is not; secondly, the Messiah of the Christians is a humiliated and suffering Being, but in Judaism He is not; thirdly, Christ claimed to be a divine individual but Jews are monotheistic and they insist they could never incorporate any idea of Christ as divine and acquainted with suffering; finally, this Christ did come into the world to redeem from sin and evil, yet, says Klausner, "sin and evil, death and Satan still prevail in the world and therefore [Christians] are to expect his second coming."

Klausner concludes that "Jewish redemption can be conceived without any individual Messiah at all." He admits that Judaism may be defective without the Messiah, but Christianity cannot exist without its Messiah. Then in his final paragraphs he makes what seems to me to be one of the most pitiful statements from an orthodox Jew that I have ever read:

Man must redeem himself from sin *not by faith alone*, but by *repentance and good works*; then God will redeem him from death and Satan. Each man is responsible for himself, and through his good deeds he must find atonement for his sins. He cannot lean upon the Messiah or upon the Messiah's suffering and death.

Indeed Klausner now seems to be overwhelmed with his humanism and dares to say that "the progress of humanity does not depend on him (the Messiah), but on *humanity itself*." The italics are Klausner's. So he concludes:

The Jews can and must march at the head of humanity on the road of personal and social progress, on the road to ethical perfection. . . . The Jewish Messianic faith is the seed of progress which has been planted by Judaism throughout the whole world.

† I do not want to be unfair in any way to Dr. Klausner, but it seems to me that at the conclusion of this book on the Messianic hope in Israel he has no hope left at all, outside of a hope in man. I do not even see any resting upon God, or any reference to God, here in these final lines. It is man, humanity and progress!

I remember years ago reading a sermon of Dr. MacLaren's on "No Man Cometh unto the Father but by Me," in which he said, as I recall, that as the Christian age went on, not only would men not be able to come to God without Christ, but more than that, unless they received Christ they would lose their knowledge of God. This is happening in Judaism. This is why so many Jews flock to the various false cults

of our day and this is why the Jews will be so susceptible to the deception of anti-Christ at the end of this age.

Of course, this denial of a personal Messiah in contemporary Judaism is a confession to the abandonment of the faith of orthodox Jews through most of the centuries, before and after Christ; e.g., the greatest Jewish philosopher, at least since Philo, Maimonides (1135-1204) constantly affirmed in his numerous writings that a true Jew is one who believes in the coming of a personal Messiah. In Book XIV, Chapter XI of his *Code*, entitled, *The Book of Judges*, Maimonides says:

King Messiah will arise and restore the kingdom of David to its former state and original sovereignty. He will rebuild the sanctuary and gather the dispersed of Israel. All the ancient laws will be reinstituted in his days; sacrifices will again be offered; the Sabbatical and Jubilee years will again be observed in accordance with the commandments set forth in the Law.

He who does not believe in a restoration or does not look forward to the coming of the Messiah denies not only the teachings of the Prophets, but also those of the Law and Moses, our teacher, for Scripture affirms the rehabilitation of Israel, as it is said: "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee . . . if any of thine that are dispersed be in the uttermost parts of heaven . . . and the Lord thy God will bring thee into the land which thy fathers possessed" (Deut. 30:3, 4, 5) . . . If there arise a king from the House of David who meditates on the Torah, occupies himself with the commandments, as did his ancestor David, observes the precepts prescribed in the Written and the Oral Law, prevails upon Israel to walk in the way of the Torah and to repair its breaches, and fights the battles of the Lord, it may be assumed that he is the Messiah. If he does these things and succeeds, rebuilds the sanctuary on its site, and gathers the dispersed of Israel, he is beyond all doubt the Messiah." (From the recently published edition of this work, issued by the Yale University Press in 1949, Vol. III of the Yale Judaica Series.)

In preparing this review, I wrote to my friend Dr. Aaron Judah Kligerman, for many years a leading Hebrew Christian worker of the Presbyterian Church, U.S.A., and a Judaic literature scholar. He replied by sending me some very interesting writings from his pen and a letter in which he emphatically confirmed the conclusion to which I had come in studying this subject: "If you go through the religious literary field among my people, past and present, you will not find a book of a positive nature on the subject of the Messianic hope." He quotes the Columbus Platform: "We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of the universal brotherhood, justice, truth and peace on earth. This is our Messianic goal."

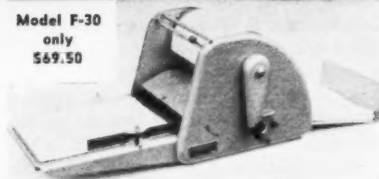
† I trust I am not betraying Dr. Klausner in any way by recording an experience which I had in his home, south of Jerusalem, on a Saturday afternoon in the fall of 1937. In the course of the afternoon, I asked Dr. Klausner if he would sign my autograph album. He said that he would not be able to do so that day, because it was *the Sabbath*. (Later, upon returning to the American School of Oriental Research, where we were staying, I made inquiry as to the reason for this refusal, and was told by a famous Jewish scholar there—who apparently had little sympathy with Dr. Klausner's remark—that the Talmud declared that the writing of a signature, two words in succession, would be considered work, and therefore a violation of the Sabbath.)

However, with another professor who accompanied me, we discussed during the hour a certain Messianic passage in the Psalms, and Dr. Klausner, to spot a statement of his, ascended a three-step ladder, reached for a large folio on the seventh or eighth shelf, brought it down, opened it on the desk and began to discuss this particular question. The reason Dr. Klausner could bring down this folio while he could not sign his name is that the Talmud does not say anything about taking a book off a top shelf, though it involves much more labor than signing one's name!

To me it was a perfect illustration of what our Lord was talking about when He said that the Pharisees (and Dr.

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Klausner is no Pharisee) were laying aside the commandments of God but holding the tradition of men (Mark 7: 7, 8); "Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6). It is tragic to think of a Jew of great learning and industry, and high ethical principles, who, though a slave to the minutiae of ancient man-made traditional precepts, has lost all hope in the coming of a personal Messiah. And there are millions of others, without his fame and learning, who just as definitely need the salvation which Christ has brought.

Synagogue Services in Palestine

NOTHING of recent date regarding Israel has so surprised me as an account of conditions in the synagogues of that land today, appearing not in a Protestant or secular paper, but in the periodical *Israel Speaks*, coming right out of Jerusalem. The long article is entitled, "Pressure for Change in Synagogue Services." The words of a young Jewish worshiper quoted here are sad indeed:

The disorder and unpleasantness of most synagogues in Israel is terrific. Many of them would take no medals for cleanliness. The congregants act like a disorderly rabble. Incoherent mumbles drown out all possibility of meditation. One worshiper finishes praying and sits down, pulls a newspaper out of his pocket and starts to read. Another converses on daily affairs in a loud voice, and lights a cigarette if it is a week day. The congregants arrive when they want, leave when they want.

The disorder of 2000 years of the Diaspora is manifest in the synagogue. Dozens of accents and dialects are heard. My generation, born in a free and democratic society (the speaker was a *sabra*, native-born) is repelled by these practices and manners. My father can take me to a synagogue, but he cannot convince me that this is the proper attitude to display in a House of God.

The article also quotes some Jewish rabbis, who, in discussing the pressure for abandoning much of the more ancient synagogue ritual, insist that these movements are away from God and toward the exaltation of man. One rabbi boldly asks, "Whom does man want to worship—God or himself? If he wants to worship God, the present orthodox system has been tried and tested for generations; if he wants to worship himself, then it is not a religion he desires, but social companionship." A statement like this may well apply to some of the Protestant churches in our country also.

In the same issue (Dec. 2, 1955) is a column entitled "Calendar of Events in Israel." One is amazed at the number of Christian festivals included; e.g., "December 8: Feast of Immaculate Conception—Services at Church of the Dormition, on Mt. Zion, Jerusalem;

December 25: Christmas—Best known mass is at Nazareth's Church of the Annunciation; and March 25: Feast of Annunciation—Pilgrims from all over the world converge on Nazareth." One reason that nothing is said about Bethlehem, of course, is that Bethlehem is in the hands of the Arabs and not Israel.

Variae

The increasing significance of television as a medium for teaching was revealed in a recent address by Dr. Huston Smith, Associate Professor of Philosophy at Washington University, St. Louis, at the annual meeting of the American Council on Education, October 7, 1955, at the Hotel Statler in Washington, D.C. In speaking of his widely-discussed televised series of lectures on a St. Louis station, Dr. Smith said:

The course which I taught over educational television was the most exhilarating experience of my life. Within six weeks of the morning "The Religions of Man" was conceived, I was teaching to an estimated weekly audience of 100,000—approximately ten times the number of students I could otherwise have expected to teach during a fifty-year career. This does not take account of the kinescopes which are currently showing over ten other educational stations. I have no way of estimating what the total audience will be.

Anyone who notes carefully the contents of the appendix of *The Congressional Record* may wonder at the large number of addresses and articles by Roman Catholic priests, archbishops, etc., which appear therein. I was especially impressed with the number of these in the issue of January 15, an issue devoted to proceedings of the first day in 1956 in which Congress carried on any debate or discussion. In the Appendix, I find the following: Archbishop O'Boyle's sermon on the Communist issue (p. A4, one col.); the Christmas message of Pope Pius XIII (pp. A5, A6, five full cols., inserted at the request of Representative Victor L. Anfuso of New York, who in asking that this message be reprinted in these columns said, "What a strange situation it is for the United States not to have a diplomatic representative at the Vatican. . . . In this way we would not only show that our country has the highest esteem for the Catholic Church and its broad principles. . . ."); the speech of the Honorable Michael H. Prendergast at the Cardinal Mindszenty rally, sponsored by the Hungarian Catholic League in New York City, December 26, 1955 (pp. A14-A15, over five cols.; Mr. Prendergast is the Democratic State Chairman of New York); and Archbishop Cushing's 1956 message (p. A53, one and one-third cols.) inserted at the request of the Honorable John W. McCormick, Representative from Massachusetts.

Moody Monthly

Magazine Articles of Major Importance

The Christian Graduate, London, June, 1955, "A Christian World View," by B. F. Harris, pp. 53-60; "The Evangelical Awakening in Russia and the Ukraine," by D. T. Sullivan, pp. 61-66.

Holiday, July, 1955, "Cities of the Old Testament," by Desmond Stewart, pp. 68 ff. A most interesting item.

American Historical Review, July, 1955, "The Ethical Revolt Against Christian Orthodoxy in Early Victorian England," by Howard R. Murphy, pp. 800-817.

The Free University Quarterly, July, 1955, "Israel and the New Testament," by H. M. Matter, pp. 265-269. This is a condensed synopsis of Dr. Matter's book, *The Future of Israel in the Light of the New Testament*, published in 1953. Dr. Matter, like many Reformed theologians, believes that Israel has no future whatsoever on this earth apart from the place of Jewish Christians in the Church of Christ. Personally, I think this view is totally unfounded. But the article is important.

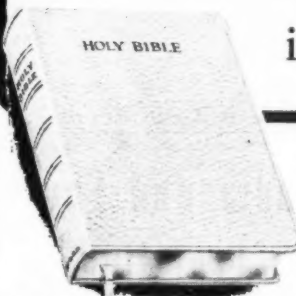
The Jews in the News, Autumn, 1955. Practically the entire issue is devoted to the recent discovery of oil in Israel, and authoritative articles on iron and phosphate deposits. (Address: P.O. Box 51, Grand Rapids, Mich.; price: \$1.00 a year.)

The Calvin Forum, November, 1955, "The Key of Knowledge," by William Spoelhof. This was the presidential address delivered before the board of trustees, faculty, and students of Calvin College in the fall of 1955, based upon the famous words of our Lord recorded in Luke 11:52. One of the finest sermons on this text I ever expect to see. In the same issue is a long and worthwhile article by Edwin Y. Monsma, "Creation and Theistic Evolution."

His, December, 1955, "Freud: His Philosophy of Life," by Orville S. Walters. The author has mastered recent literature on the founder of modern psychoanalysis.

The Scientific American, December, 1955. The scientific journals today are almost frightening in the implications of some of their articles. Two or three years ago when the idea of a satellite floating about in the sky above us was announced, one famous journal had an editorial, "Have We Gone Crazy?" Well, the satellite is now with us, and this issue has an opening article on "The Satellite Project," by Dr. Homer E. Newell, Jr., head of the Rocket Sonde Research Branch of the Naval Research Laboratory in Washington. These artificial satellites, for observation purposes, will be launched within the next two years. Here also is an article on the new solar battery, and

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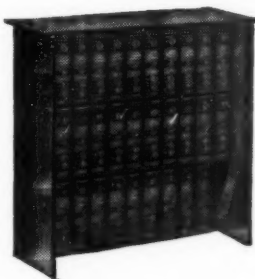
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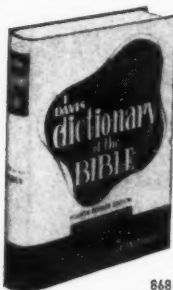
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another on the *coelacanth*, a fish said to be nearly 200,000,000 years old which is still turning up in living form in the Indian Ocean. The report does

not dare to suggest what happens to the theory of evolution when it is discovered that a certain fish has not changed in 200,000,000 years!

Billy Graham Tour Report

India and Far East See Throngs Crowding to Accept Christ

At this writing final reports on Billy Graham's evangelistic tour of India and the Far East are not in. More than enough facts are on hand, however, to make it evident that the now familiar pattern of huge crowds, intense interest in the gospel and great numbers of decisions was repeated in the Far East, but on an even larger scale than in Europe.

Writing from Calcutta, last of the six Indian cities visited, George Burnham, staff writer for the *Chattanooga News-Free Press* who accompanied the Graham party, summed it up as follows:

"There are an estimated 20,000 more Christians who were not here this time last month and the Christian belief is directly opposed to Communism, now a strong force in India.

"The Christian church of India, which numbers some 10,000,000 members has been brought together in unity never before known. All Protestant denominations, under the leadership of Indians, are working together to spread the gospel of Jesus Christ instead of splitting theological hairs.

"Nominal Christians, the kind who go to church on Sunday and then forget about God the rest of the week, have been revived. Thousands are now living for Christ seven days a week by reading their Bibles, spending time in prayer, witnessing and being faithful in church.

"Over half a million people of India have listened with rapt attention to Billy Graham, described by many statesmen and newspapermen as America's greatest ambassador of good will. . . ."

♦ THE tour through India began with what appeared to be a major setback. Almost simultaneously with Dr. Graham's arrival from New York by plane, mob violence broke out in Bombay through internal political trouble. Rioting and unrest continued and although the young evangelist visited troubled areas of the city, and spoke at a ministers' meeting, the large public meetings had to be canceled.

In spite of the troubled conditions, the effect of the Graham visit was such that a former cabinet member declared the visit to be "the greatest contribution I have known toward American friendship." The evangelist was strongly urged to return to Bombay for public meetings after the rioting had ceased, however, a very full schedule made this impossible.

In Madras, morning and evening meetings were scheduled at 7:00 A.M. and at 6:00 P.M. At dawn on the first day more than 5,000 were on hand, seeking admittance. At the first evening meeting more than 30,000 were turned away. Thousands camped all day at the meeting site, such was their eagerness to hear the message which was translated by two interpreters instead of the usual one.

Among those responding when the invitation was given were "holy" men whose foreheads bore the mark of what they once were; high and low cast standing as one, little children, thin and pitiful because of their lack of proper food. Altogether more than 100,000 Indians heard the evangelist during his three-day visit to Madras. Recorded decisions for Christ numbered 4,000 but more than 12,000 received Gospels of John as an indication of their desire to accept Christ as Saviour. At every meeting counselors were desperately lacking as the response exceeded all expectations and preparation.

♦ KOTTAYAM, the next city visited, is one of the world's oldest Christian centers. (Indications are that the gospel may have been brought to this section of India in the early days of the Christian Church—possibly, as tradition declares, by the apostle Thomas.) While only about 2 per cent of India is Christian, the state of Travancore-Cochin in which Kottayam is located, Christians comprise 33 per cent of the population.

In a special report to MOODY MONTHLY, K. V. Cherian, secretary of the Preparation Committee, described the great gatherings there as follows:

"The College Maidan where the meetings were held is at different levels and people had gathered on the hillsides, on the plains and in the valleys. Some sat on chairs, but multitudes sat on the ground. . . . The crowd began to gather at 3:00 P.M. and eagerly waited for Dr. Graham and the team who arrived at 7:00 P.M. . . .

"On succeeding nights it was estimated that there were one hundred thousand people attending the meetings, but who could reckon the number scattered on the hillside and in the valleys? It was a big ocean of people.

"The Spirit of God was moving on the crowd at each meeting. At the first invitation, no one seemed to respond. But quietly and naturally, people came for-

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ward. All types of people, both rich and poor, educated and uneducated, knelt on the dusty ground and accepted Christ as their Saviour.

"I saw an old man among the crowd kneeling like a child before a young counselor and listening to the way of salvation made plain. I saw young people coming forward trusting in the simple gospel of salvation. One of the counselors pulled off her badge and came and knelt with the others because she wanted to accept Christ as Saviour. I saw three volunteers coming forward together. I thought they were going to keep order in the crowd, but instead they also knelt with the others. . . . Altogether 3,452 signed decision cards.

"Some of the counselors visited homes later. They discovered that wherever they went people were ready to accept Christ. There is no resistance or rebellion. They are thrilled at the joy of bringing persons, one by one, to Christ.

Many are continuing in their work."

Altogether some 300,000 persons heard the gospel message in three days at Kottayam. "These are the largest Christian gatherings in the history of India," declared Bishop C. K. Jacob.

Great crowds, unprecedented interest and overwhelming responses continued during the remaining meetings in India at Palamcottah, New Delhi and Calcutta. At Palamcottah one missionary reported "hundreds . . . on their faces, crying for mercy. Missionaries have never seen anything like it in India," he added. "There have been 5,000 decisions there."

At Manila in the Philippine Islands, the next stop on the tour, organized opposition on the part of a strong non-Protestant body was so definite that some predicted a crowd of less than 1,000. The planning committee first engaged an auditorium seating 8,000, subsequently shifted the site to a larger place seating 18,000 and finally to the Rizal Stadium with a capacity of 25,000. No fewer than 40,000 crowded into the stadium for the rally.

"Billy asked the people to get up and take their stands for Christ," Burnham wrote afterward, reporting the climax of the meeting. "Thirty minutes later they were still coming in a steady stream and continued right up to the benediction. Ministers and missionaries looked on in amazement. The people making decisions were not the unloved and the unlovely as some have claimed Christians to be. They appeared to be the cream of the crop, and came from all areas of the Philippines."

Altogether more than 6,000 walked onto the field to make decisions for Christ, according to Burnham's report. The Chattanooga reporter added that it was the largest Protestant meeting in the history of the Philippines and that Dr. Graham may return for a major campaign there within the next two years.

In Hong Kong, the next stop, 17,000 overflowed the South China football field. An estimated 20,000 gathered in a nearby field. Some 1,000 decisions were recorded.

From Hong Kong the Graham party continued to Taipei, Formosa, where the itinerary included a meeting with Madame and Generalissimo Chiang Kai-shek. In Tokyo besides speaking to large rallies, Dr. Graham spoke to servicemen, including a number of "top brass" from the Army, Navy and Air Force. He also called on Prime Minister Hatoyama. (During the conversation the Prime Minister said he had become a Christian as a young man. At the request of one of the staff Dr. Graham led in prayer, praying for Hatoyama, for Japan, for Russia, for America and for all the nations of the world.) At an evening rally, 18,000 persons jammed the indoor stadium made to seat 15,000. The crowd outside the stadium remained to hear the service over loudspeakers in spite of frigid weather. Once shortly before the invitation the pressure from outside became so great that the doors near the platform crashed open and people poured inside, but the attention of the listeners was held.

Final scheduled stop of the tour was at Seoul, Korea.

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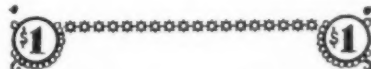
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NATHAN J. STONE

THE NAME JEHOVAH

Is it true that the original Hebrew was written only in consonants and that vowels were added later; also that the vowels belonging to the Hebrew word *Adonai* were given to the Hebrew name of God, Jehovah, and that this should really be pronounced *Jahweh*?—Mrs. M. W., Kansas

The original Hebrew was written only in consonants. Vowels were added only after pure Hebrew ceased to be the regularly spoken language and the Jewish people were driven out of their land and dispersed over the world. Vowels were finally added about eleven or twelve hundred years ago in order to preserve the Hebrew language.

It is true that the vowels belonging to *Adonai* (one of the names of God meaning "lord," owner," master") were attached to the consonants which make up the name "Jehovah." This was done partly because the pronunciation of this name was considered lost and because it was considered too sacred a name of God to attempt to pronounce. It is so considered by Jews today, at least orthodox Jews.

There is no positive proof that this name should be pronounced *Jahweh* as it is by "critics," although a "Y" sound would be preferable to the "J" sound since there is no "J" in the Hebrew. The "Y" therefore is correct.

♦ ♦ ♦

DISCIPLINE IN THE CHURCH

When members of our church are excommunicated we are told to avoid them. If we are found in conversation with them we too may expect to be expelled from membership. Verses of Scripture used to justify this are: Matthew 18:17; 1 Corinthians 5:11 and Romans 16:17. Because of this we have lost others besides offenders from our membership who do not agree with such a procedure. But how can we win back those who have sinned if we do not recognize them?—Mrs. C. W. P., Illinois

We can heartily congratulate churches which in these times have the conscience and the courage to administer discipline. The failure to do so, generally, must surely be a major factor in the spiritual

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, MOODY MONTHLY, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

and moral declension in the church today.

In the first place there are even stronger statements in Scripture than those mentioned above concerning those who should be disciplined or "excommunicated," such as in II Thessalonians 3:6, 14 and II John 10, where believers are told to have no company or to show no hospitality toward them.

But in the second place it is quite evident from other Scriptures that these passages do not mean that there should be no communication whatsoever with such persons. There surely may be contact without the communion that is common among believers. Even according to II Thessalonians 3:14, 15 they are not to be counted as enemies but to be admonished as brothers. It is evident that the person guilty of such a horrible sin as that mentioned in I Corinthians 5 was brought to shame and repentance (II Cor. 2:7), and the church had to be admonished to restore him.

All such contact, however, must only be with a view to the repentance and restoration of offenders. Nevertheless, particular cases require particular consideration and measures. Surely, for instance, a parent could hardly be expected to forsake wayward or backsliding children in this way, and vice versa, or other intimate relatives of the one who has offended. Hope for their restoration alone, to say nothing of parental or fraternal feeling, would encourage and justify communion between them.

♦ ♦ ♦

THE DAY OF THE LORD AND THE RAPTURE

In your answer to a question on II Thessalonians 2:2 in the January issue of the *Moody Monthly* you maintained that the expression "day of the Lord" is not usually associated with the rapture. In this portion, however, do not the words of verse one—"touching the coming of our Lord Jesus Christ and our gathering together unto him" clearly say that Paul is talking about the rapture?—A. B. H., Michigan

It was to clear up perplexity in the minds of the Thessalonians and to distinguish between the rapture and the day of the Lord that these verses were written. In I Thessalonians 4 the apostle had found it necessary to clear up some misgivings as to whether believing saints who had died would participate in the fulfillment of the Lord's return. In the

Moody Monthly

time between his first and second letter the believers at Thessalonica had apparently been listening to some unauthorized teaching on the subject, and confusing these two aspects of the Lord's return—that is, the rapture and the day of the Lord.

The apostle had certainly said nothing to identify these two as one in his previous letter. In fact, he had really distinguished between the rapture and the day of the Lord in the first letter, beginning at I Thessalonians 5:1.

It is there most logical that the apostle should preface his remarks in the second letter with some such general statement in connection with both these matters. It is as though he were saying, "With regard to this whole matter of our Lord's coming and our gathering together to Him, of which I wrote you before, don't be terrified and thrown into confusion by any message purporting to come from us that these are identical. Nothing necessarily precedes our gathering to Him in the rapture. But the apostasy must come before 'the day of the Lord.'"

And even though in I Thessalonians 5:2 the day of the Lord itself is said to come 'as a thief in the night,' it is in the sense of the unexpectedness and unpreparedness of those to whom it comes.

The Three-Way Look

(Continued from page 24)

church to repentance and you will discover that few will hear that kind of preaching; it is a ministry that is politely ignored today. Sins of the nation, sin in general, yes—but do not preach about sins of the saints. Some take it as a reflection on the regular work of the church. Some hold that the normal activities of the church will take care of all that. "Let us go after the outsider," they say. Some frown upon it as "negative" preaching. Church members resent it.

It seems we are not offended when the dentist removes a bad tooth instead of polishing up the good ones, but we dislike the soul surgeon who would have us pluck out the eye that offends or put away our idols.

But the record stands. Our Lord's last message to the church was not the great commission, but a call to repentance. Only two of the seven Asian churches, Smyrna and Philadelphia, were not called upon to repent. If your church is a Smyrna or Philadelphia perhaps you do not need the message, but most of the churches I preach in these days are of the Ephesian or Laodicean variety.

With Ephesus the trouble was lovelessness; with Pergamos and Thyatira it was loose living; with Sardis it was lifelessness; with Laodicea it was lukewarmness. But in every case it was "Repent . . . or else . . ."

Our Lord concludes that message standing at the door, waiting for "any man" to open it and let Him in. It does not have to be the chairman of the board of deacons. "Any man" can do it. Let the humblest man in the church break out with a genuinely contagious case of re-

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ligion and he will start an epidemic. Let him open the door, and the Saviour will come in as Guest and abide as Host: "I... will sup with him, and he with me" (Rev. 3:20).

Will you be that man?

END

Confucianism and Taoism

[Continued from page 16]

tionists, who deny a personal God and can trace only an imaginary "process" by which creation came about.

On the other hand, the Confucianist recognizes a Supreme Being, whom he identifies as Shang-ti, the "Supreme Emperor." But if this is monotheism Confucius had no aspirations to know the "Supreme Emperor" better. One day when a disciple asked him concerning God he replied, "Why do you ask me of God? I don't know man yet."

Q. What is the goal of life for the Taoist? The Confucianist?

A. In practice, the Taoist's life goal is to appease evil spirits and to court good luck. The aim of the Confucianist is to be the "princely man," keep moral precepts, and maintain the social equilibrium. He is not concerned with a life to come and therefore the present life is not governed with a future life in mind at all.

Q. What is the nature of Taoist worship?

A. The Taoist has no "worship" in the sense that the Christian uses the word. The nearest he comes to worship is in the exorcism of demons (bad spirits) and burning incense before the images of dead heroes (good spirits).

Q. Does Confucianism have a priesthood?

A. No. The highest official in a town where a Confucian temple is located is responsible for the spring and autumn sacrifice to the spirit of Confucius. In these he is assisted by local dignitaries, scholars and officials. Confucianism was the state religion under the Chinese Empire (before the Revolution of 1911) and this "church and state" relationship has continued under the Republic, though present-day Chinese Nationalist officials deny that Confucianism is a religion at all. They hold that it is an ethical and philosophical system only.

Q. What place does a hereafter hold in the thinking of the Taoist and Confucianist? How is the hereafter attained?

A. The Taoist believes in heaven and hell, the former to be attained by heaping up merit and the latter to be shunned by keeping a remarkable number of taboos. One of these, for instance, is "Don't sneeze toward the North Star!" The rules are set out in a book entitled *Kan Ying P'ien*, or "Rewards and Punishments."

While the Taoist is other-worldly, the Confucianist is this-worldly. To the Confucianist the main object after death is

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to ensure that ancestral worship will be carried on faithfully by his descendants.

To this end it is imperative to have sons (a daughter married outside the family is no good for carrying on the prescribed ritual). If one's wife fails to produce a son it is legitimate to take a second wife into the home and thereby ensure the continuance of the male line of the family. As a result, the place of woman in the Confucian system tends to be insecure.

Q. Is it true that Taoists believe in the existence of a "purgatory"?

A. As a place where the soul of the departed may be banged, blown, drummed, beaten, and firecrackered out by the Taoist priest for a consideration—yes. The Taoist, however, does not carry on the figment of distinguishing between "hell" and "purgatory"—it's simply "hell" in his teaching.

Q. Does the Taoist recognize the tendency toward evil within himself? The Confucianist?

A. For a Taoist, man is fundamentally good. Any evil in his character is due to circumstance. The first couplet of

the rhymed book which every Chinese schoolboy used to memorize (the *San Tzu Ching* or "Three-Character Classic") is, "In his beginning man's nature is basically good." The Confucianist says the same except in more polished language: man has all the possibilities of good within him—he only has to develop them.

In neither religion is it recognized that man does wrong more readily than he does right. The Biblical statement that "I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5) is a concept entirely beyond the thinking of either the Confucianist or the Taoist.

Q. What are the five relationships of Confucianism and the eight attitudes by which they should be governed?

A. The "Five Relationships" are prince - minister, father - son, husband and wife, brothers, and friends. The "Eight Virtues" are loyalty, filial piety, manliness, love, faith, righteousness, affability, and peace.

Q. Does Confucianism offer any help in attaining right relationships?

A. It offers only exhortation and good advice. It is a pick-yourself-up-by-your-boostraps program. One of the favorite expressions of Confucianism is: "Establish yourself, then help others."

Q. Is Confucius regarded as living and able to offer present help to his followers?

A. No. While in China, I kept a picture of Confucius' grave in Shantung province, North China, hanging in my study. It was a convenient starting point for telling of the resurrection of the Lord Jesus Christ and His present power to save.

Q. Is it true that Confucianism includes teachings somewhat similar to the Golden Rule?

A. Confucianism has a negative Golden Rule: "What I do not wish men to do to me, I also wish not to do to men."

This teaching is not based on love, as is the tenet of our Lord recorded in Matthew 7:12, but on propriety; not on forgiveness, but on the need of maintaining the social *status quo*. Nothing is said as to an empowerment that would enable even this negative Golden Rule to be lived out.

Q. How has veneration of ancestors come to be linked with these religions? Is it the nature of the religions or the nature of the Chinese people?

A. Ancestor worship predated both these religions. We find it referred to in the earliest writings of the Chinese. Confucius merely codified it. Ancestor worship is filial piety (perhaps the strongest typically Chinese virtue) carried beyond the grave. To die childless is a great sin, as it prevents you from receiving the proper offerings; but more than that, the line to *your* ancestors is thus cut off, and in dying childless you have therefore sinned against your forebears.

Q. Were Taoism and Confucianism in their day able to produce generally healthy social conditions?

A. Confucianism has encouraged right social relationships and this has had a salutary effect on the Chinese people. It has given them self-respect. But self-respect easily crosses the border into the land of pride and it has been the pride of Confucianized thought that has largely opposed Christianity in China. As to Taoism, very few Chinese writers hold any brief for it as a positive social factor in their civilization.

Q. To your mind, what is the most typical thing about Taoism?

A. Its superstition and demonolatry. How often is the missionary reminded of Paul's words: "... the things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (I Cor. 10:20). Taoist superstition is a highly developed system and has had a stranglehold on Chinese life.



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The Cup

W. A. WOOD

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By flaming sword and cherubim so strong.

No wonder that His holy soul did shrink
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But He was heard, in that He feared, and then—
It pleased the Lord to bruise His blessed Son,
As on the cross He drained the bitter draught—
And from that altar cried aloud, "Tis done!"

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Take, for instance, *Feng-shui* (literally, "wind and water"), which is the auspicious locating of gates, walls, chimneys, bridges, graves, etc., in relation to the lucky or unlucky surroundings of the same. In the small West China town in which we lived during the Japanese War, a neighbor just across the lane waxed fat on the by-products of inflation. He tore down his old house and began to erect a new one, consulting the Taoist priest concerning "wind and water."

One day the priest told him that his front door was not big enough. So he tore it out and re-set a larger one in the tamped-earth wall of the house. Then the relation of the door to the front gate became unlucky and the front gate had to be torn away and rebuilt. Still luck was not assured and still another gate was erected, this time with an arch.

But things were still not right, and the neighbor came to us and demanded that we build our wall two feet higher, in order to suit his "wind and water"! When we politely but firmly refused to co-operate, he closed up both the front gate and the front door and made another entirely different entrance to his house.

The one person who profited from this confused activity was the Taoist priest, who collected his fee at every stage of the proceedings.

Q. If it is true that Confucianism sets a high standard, do individuals ever reach that standard or even come close enough to find satisfaction and rest?

A. Confucianism never sets out to bring peace of mind and heart in the sense of sins forgiven and peace with God. Confucian doctrine emphasizes the human. Confucius was the Dale Carnegie of ancient times—and remarkably successful in teaching people how to get on smoothly with each other.

Like some lodges and secret orders in Western lands, however, Confucianism adds just enough of the occult and the mysterious to inoculate its followers against true spiritual perception. This modicum of the supernatural, coupled with a comparatively high moral standard, works to seal off the ardent Confucianist from the influence of Christian truth.

Though few Chinese would dare say that they have "arrived," in the sense of becoming the "princely man" of Confucianism, yet their moral attainments engender a complacency that is a big stumbling block to the individuals receiving Christ as Saviour.

Q. Do you have any inkling as to how these religions are faring under Communism?

A. Under Communism Confucianism is branded as "reactionary," feudalistic, and out-dated. As a "state religion" it has been disestablished. Taoism is called a superstition, and the Taoist priest is classed along with the fortune-teller, witch, and necromancer as a parasite on society.

END

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THE QUALIFICATIONS OF AN ELDER

PAUL, in I Timothy 3:1-7, lists for the pastor the qualifications necessary if a man is to be chosen as a bishop in a local church. "Bishop" here, is *ἐπίσκοπος* (*episkopos*), "one charged with the spiritual oversight of the local church."

It is clear from Titus 1:5, 7, and Acts 20:17, 28 ("overseers," *episkopos*) that the elders in the first century churches were men who had become spiritually mature, and that the term "elder" did not refer to an official position; also, that the bishops were chosen from among these elders. They occupied the position which the elders of a church occupy today.

As to the qualifications: *first*, he must be blameless. The Greek word is *ἐπιλαμπρῶς* (*epilambanō*), "to seize upon, lay hold of" with alpha prefixed, making it mean, "one who cannot be laid hold upon." An elder, in other words, must be of such spotless character that no one can lay hold upon anything in his life of such a nature as to cast reproach upon the cause of the Lord Jesus. He must be one against whom it is impossible to bring any charge of wrong doing, or an act such as could not stand an impartial examination (*Expositors Greek Testament*).

Second, he must be the husband of one wife. The literal Greek is, he must be "a one wife sort of man." The bishop should be a man who loves only one woman as his wife. It should be his nature to thus isolate and centralize his love.

Does this mean that if he is married he is only to have one wife; or does it mean that if his wife dies he is not to marry again? Alford says that there was no polygamy practiced in the Christian church and no exhortations to abstain from it, which suggests that Paul is not referring to the restriction of one wife, but that he is saying a bishop is not to marry again if his wife dies.

Expositors Greek Testament comments, "The better to ensure that the *episkopos* be without reproach, his leading characteristic must be self-control. In the first place—and this has special force in the East—he must be a man who has—natural or acquired—a high conception of the relations of the sexes; a married man who, if his wife dies, does not marry again. Men whose position is less open to criticism may do this without discredit, but the *episkopos* must hold up a high ideal."

These were first-generation Christians, saved out of immoral paganism, and such a procedure was necessary at that time. Alford says, "How far such a prohibition is to be binding on us, now that the Christian life has entered into another and totally different phase, is of course an open question." And yet, the above should caution a pastor or elder against a too-hasty or ill-considered remarriage.

April, 1956

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Remember Your Risen Redeemer [Continued from page 17]

crucified, then be buried; and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils. Then it is possible that you may accomplish your end."

Crestfallen and confounded, the philosopher went away.

♦ THERE is another reason why we need to remind ourselves often that Jesus is raised from the dead. If He lives, we know our debt of sin is paid. If one jot or tittle of the price of our redemption remained unpaid, He would be in the grave. But He is risen.

Were He yet in the grave, our hearts would cry, "Could even Christ's sacrifice atone for all my sin?" But see, the stone is rolled away; the linen clothes that covered Him no longer clothe the dead. The napkin that was about His head has been laid aside by His own hands. The tomb is empty. And the angel says, "He is risen; He is not here, behold the place where they laid Him" (Mark 16:6).

Not only is the resurrection of our Lord the great and final proof of His deity and the pledge of a sin debt completely paid, it is a pledge of our own triumph. If the Captain of our salvation has overcome the adversary, His victory is ours. If the "Man of God's own choosing," our Representative, has been raised to life, those whom He represents will surely rise as well. Death is now but a servant to usher us into the presence of the King; a gateway to mansions of great glory; an attendant to remove this robe of flesh that we may be clothed in shining garments.

♦ WHEN men's hearts are hard, remember the risen, reigning Redeemer. He who is exalted a Prince and Saviour to give repentance and forgiveness of sins is able to break the hard heart as easily as He broke the Roman seal upon His tomb.

When there is trembling for His cause,

remember that He is the Conqueror who leads His blood-bought hosts to certain victory. You will be a man of little faith and puny strength if you forget your living Saviour has conquered death and overcome the adversary.

When almost overwhelmed with sorrow and temptation, call to mind your risen Lord. The temptations are from a defeated foe. Your mighty Leader lives and stands beside you, saying "Be of good cheer, I have overcome the world" (John 15:33).

When death draws near, remember your living Redeemer who has said, "because I live, ye shall live also" (John 14:19). What radiant joy is theirs who in their last hour of trial can gaze beyond the earthly scene and there behold the Lord!

A little girl lay dying. Throughout the months of illness her great delight had been the Bible. As her final earthly moment came, she spoke eagerly of Him.

"I'm going to Jesus!" she exclaimed. "Here He is! I see Him. He has come to take me—" On her face was the smile of an angel.

An old man who had visited her often in her sickness was greatly moved. "Tell me," he asked, "how is one able to rejoice at a moment which all the world fears?" That scene led him to personal faith in Jesus Christ.

Jesus Christ, the Seed of David, lives! The tomb is empty.

*Far above all names e'er given;
Higher far than power or sword;
Far above all high dominion;
He is heaven's mighty Lord.*

Lay hold of this great truth. As you leave this Easter season to face the tests of life, remember that Jesus Christ was raised from the dead, according to the gospel. In this great fact—in this living, mighty, victorious Saviour—are the strength and assurance and help you need for all the days ahead. **END**

What a Minister Ought to Be and Do

F. B. Meyer, in estimating the work of the minister, recently remarked: "The first and best thing a pastor can do is to be a pastor. Let him do the spade work of visitation. Let him give himself to his ministry and prayer. If he wants to touch public life, let him do it through the men he educates.

I am more and more assured that it is not wise for us to enter into things that dissipate us from our study and our church. The

time may come, when a man has done spade work in earlier life, that God will give him a wider service in the great annals of public life and thought. I do not think any man in beginning his ministry ought to be ambitious for public influence. Let him feel that the public influence of his later life comes through the careful pastoral work of his early life."

—Canadian Baptist

SERMONBUILDERS

idea NOTEBOOK

A Department of Moody Monthly

Edited by

DOROTHY MARTIN

THIS MONTH

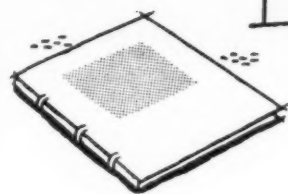
An Apple for the Teacher

Hobbies Work for the Church

Put Variety in Special Day Programs

How To Make Program Backgrounds

A Mother's Day Worship Service



*In your Sunday school,
do the teachers know
their good work
is recognized?*

By J. Vernon Jacobs

WHEN school bells ring across the country, children are sometimes seen carrying an armload of books, perhaps a lunchbox—and the traditional bright red apple as a gift to the teacher.

In thousands of Sunday schools, sad to say, the faithful teacher never receives an "apple." Most teachers in the Sunday school are devoted to their task. They feel they are called of God to serve, and willingly deny themselves if there is a conflict between duty and personal wishes. Week after week, hours are spent in studying lessons, making calls, looking up absentees, visiting the hospital, planning parties, holding personal conferences and doing a multitude of other things. And seldom is there a word of appreciation from those being served. It is so easy to take the Sunday school teacher for granted.

In recent years, however, there has been a growing trend in some churches to show appreciation to the "unpaid staff" of the Sunday school. Some time during the year their faithfulness is given public recognition. This helps teachers to know their work is valued.

Does your church have an annual recognition service for the teachers? If not, why not begin with a banquet with the teachers as special guests? It isn't necessary to have a ten-dollar-a-plate affair; just make it "potluck," with some pretty table decorations and an interesting program. Let the teachers know that this is being done especially for them and that it is an expression of gratitude for their faithful service.

Perhaps instead of a banquet—or along with it—your church may want to give each teacher a book which will help him be a better teacher.

The most acceptable book would not necessarily be a Bible, which teachers already have, but one that would help give a better understanding of the Bible. Choose a one-volume commentary, for example, which gives helps on the various



Max Thorpe photo

books of the Bible, or a concordance which will aid the teacher to quickly find all the Scripture references on a certain subject. Bible histories are important for an understanding of the background of the Scriptures, and Bible geographies give interesting information concerning the lands in which Biblical events took place.

Particularly helpful to teachers are books on the characteristics and needs of children at various age levels, as well as books on teaching methods. Many teachers know the Bible, but are not able to teach effectively because they do not know their pupils and how to reach them. Superintendents will welcome a book that has to do with Sunday school administration, and department superintendents will appreciate books that offer suggestions for worship programs or a volume of stories, quizzes and drills.

Perhaps your church will want to arrange for a Christian Education Sunday,

with the teachers sitting on the platform or in a special section during the church service. Present each one with a certificate. If there are those who have taught for many years, give them special recognition.

Individuals should not forget to write personal notes of thanks to teachers, telling in a definite way how the sender has been helped by the lessons. And teachers cherish words of appreciation from parents. Too often they are not sure that the lives of their pupils have been changed.

Don't allow the recognition of the teaching staff to be a once-a-year project, however. Express your appreciation constantly by taking a personal interest in them. Teachers may go all over town making calls, yet often members of the Sunday school forget to ever call on them. It only takes a moment to say a hearty "Thanks," but it makes better teachers!

END



Working on a hobby for fun often develops abilities valuable to your church. Devaney photo

Hobbies Work for the Church

By Esther Miller Payler

Is your church making full use of the skills and talents of its members? You might be surprised at the variety of specific abilities which more people, if given the opportunity, would enjoy putting to use. Hobbies—fun for those who have them—can be profitable to the church.

John, for example, likes to draw and has taken some art courses. In various church organizations he is in demand to give chalk or illustrated talks for special programs. His once-a-month missionary demonstrations have increased the missionary vision of his entire Sunday school.

Linda, who works in an office but is cleverly artistic, decorated the walls of the primary and beginner departments and designed attractive curtains for the church parlor.

Dave likes to make maps. He has made sets of maps of the Holy Land and of Paul's journeys which are invaluable to his Sunday school. He has also taught classes on map-making in vacation Bible school and for adult groups.

Nora, a shut-in, collects Bible pictures and keeps a file of these by subject which are available to the church. When a busy teacher calls for help, she can quickly prepare an envelope of suitable pictures to illustrate a lesson or make an attractive bulletin board display.

Martin is a good carpenter and cabinet maker. In addition to each year teaching woodworking in VBS, he is always ready to make shelves, clothes racks, bookcases or whatever is needed in the church. It gives him great satisfaction to see his handiwork used, and he finds it much more fun than only working at his hobby in his own basement.

Fourteen-year-old Tony loves to make bird houses. Last year he interested others in his Sunday school class, and they made dozens of these houses and sold them throughout the neighborhood. The money they earned financed a ball team to represent their church.

A class of teen-age girls makes candy or popcorn balls once a month and takes them to an orphanage. At holidays they make cookies for an old ladies' home and give a tea for the women. What pleasure their hobby gives to others!

Sewing and handicraft skills can be used in vacation Bible school classes and weekday clubs and in making things for missions. Joan, who "loves to sew," taught a VBS class of teen-age girls. They made colorful "broomstick" skirts as their handwork. For the first time the interest of those girls was caught and held for vacation Bible school lessons.

A needlework hobby is never outgrown. A group of older women from a Bible

class meet monthly for a day of fellowship and sewing, and make layettes to be given away in needy cases. Ada, who is skillful in knitting, has classes in which the members make afghans, bed socks, mittens and sweaters for a hospital and orphanage. Twice a year a box of such items is sent to a missionary in Korea.

An adult member of the Sunday school collects stamps, his wife's interest is missions. Combining these hobbies, together they promote the missionary program of the church with frequent talks and intriguing displays.

Anyone with musical talent can find many places of service in the Lord's work. A church orchestra or band appeals to young people if someone will organize and direct it. Jim loves group singing. He has trained a men's quartette which frequently enlivens various church programs.

Even the duties of an officer in a church organization, or the work of a teacher in the Sunday school can become a hobby of absorbing interest, which will increasingly benefit both the worker and the church.

Why not share your hobby with your church? END

[Perhaps the secret of finding the talents of members of your church would lie in taking a survey or census of the hobbies of your people. Keep a record by means of a card file which is kept up-to-date, and be on the alert to spot the skills of those who are new in the church. This can be a vital aid in binding your people into a closer fellowship. —The Editor]

SUBJECT 6 Programs and Publicity

If you want your hearers to catch the message

Put Variety in Special Day Programs

By Lester Siegfried

MANY adults, as you very well know, attend church just once during the year—at the Sunday school Christmas program. A few may join the "Easter parade" while others can sometimes be persuaded to attend on other special occasions, perhaps Children's Day or Rally Day.

Then what should the emphasis be in any kind of special program involving children? Every other thought should be subordinate to that of making the program strikingly effective in presenting the truth of God's Word. Remember that your special day program may offer the one and only opportunity to reach some unsaved person with the gospel of Christ.

In many Sunday schools the traditional special day program consists of a long list of "pieces" designed to give every child something to do before his proud parents. And often the recitations are not linked together by any kind of theme. Seldom does such a program carry much of a gospel impact for the unsaved.

Presenting the gospel message to the audience through children's participation takes judicious planning on the part of the program director. Building the program upon a theme, the director might make use of a number of different elements to make the presentation intriguing. These may be

RECITATIONS. Whatever we may say about them, a program would not be complete without recitations. These may be made more effective in a number of ways. (1) Make acrostics of large colorful letters so that the word is actually spelled out for the audience as the children recite. (2) Let each child hold an object that is illustrative of the theme of his recitation. If he is telling about the wise men, he might show a camel cut from brown poster board. (3) Sometimes the recitation can be "dressed up" by the use of an appropriate costume.

PORTRAYALS. These may be presented in numerous forms. (1) Bible scenes such as various incidents in the Christmas or Easter stories. (2) Modern scenes or skits which lead to a scriptural application. (3) A combination of Biblical and modern scenes. For example, a radio or television announcer may take the audi-

ence back to Bible times, portraying scenes as though they were current news stories. Too often emphasis is placed on elaborate costuming and scenery rather than on the message. Keep backgrounds and costumes simple. Leave much of the setting to the imagination and concentrate the attention on the message.

DIALOGUE AND PANTOMIMED ACTION. A mother might tell her child a Bible story while the action is depicted in pantomime by children in costume.

TABLEAUX AND SILHOUETTES. Very impressive programs can be given using appropriate costumes and music. If a narrator reads from a script, participants are freed from memorizing parts.

FLANNELGRAPH. This may be used in a number of ways. (1) A short skit might show a teacher telling the story to her class, with the audience "looking on." (2) Children may tell the story, putting figures on the board to show the action.

CHALK TALKS. With musical accompaniment or Scripture readings these may be very interesting if carefully planned and carried out well.

MOVIES. These offer potent program possibilities but it is wise to guard against using them too frequently. They should never be used as a substitute for adequate preparation.

FILM STRIPS AND SLIDES. Still pictures of this type have an advantage



over movies in that special music and recitations may be interspersed between slides.

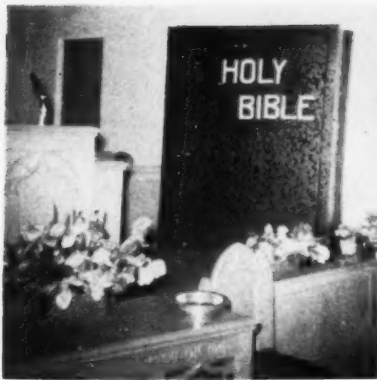
PUPPET PROGRAMS AND GOSPEL MAGIC. These special features should be used wisely and kept within the limits of good taste for church use. They require more specialized talent and must have an emphasis that will fit the special occasion.

Above all, the message of your special day program is important. Present it in the most interesting and effective way possible. END

It's an Idea!

Plan a "Peak" Sunday . . .

each month for attendance boost in your Sunday school. Many months already have a feature Sunday (Easter, Children's Day, etc.). A valuable calendar-style aid to Sunday school planning, *Plans for Your Sunday School Year* (published yearly by Christian Education Partner Service, P.O. Box 535, Montrose, Calif.), suggests naming a Sunday in each of the other months. Fisherman's Day and Family Day, or Christian Home Day, are suggested. Other special days suitable to your local activities will come to mind. These days should be planned in advance for the year. They can be noted in spaces provided in the "Plans . . ." calendar, which also serves reminders of regular duties of Sunday school workers, new ideas to consider, and helps for working your plan from month to month.



Scenery "flat" becomes Bible doorway.

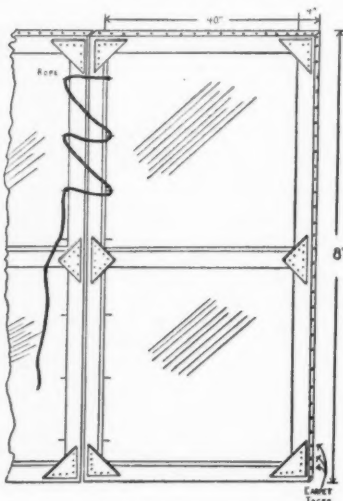
How To Make Program Backgrounds

By Ralph Palmer

DECORATING the church platform for various occasions in the church and Sunday school calendar is often a problem to those who are responsible for a program. The background setting for the Easter program must certainly be different from the setting for Rally Day or Children's Day. This was always a problem in our church until we worked out a basic unit, commonly known as a "flat," which can be repainted and used for background scenery for a variety of programs. Once the basic principle is understood the unit can easily be made by anyone handy with tools.

The measurements in the design given are for a basic unit which has proved to be a size best adapted for many different uses. With a little care, it can be adjusted to any desired proportions. First-class lumber, or even new lumber is not necessary. Crating material which

Back view of scenery flat (below) shows detailed construction. Muslin covers the front. Two flats may be laced together.



can be obtained from a furniture store is quite suitable.

The lumber should be very straight, however, about $\frac{3}{4}$ -inch thick, 4 inches wide, with the side pieces 8 feet long or whatever the desired height may be. Three crosspieces (See illustration) should be 40 inches long, or the desired width. Six 8-inch triangles are needed. These may be $\frac{1}{4}$ -inch plywood or masonite.

Put the frame together with corrugated fasteners or crinkle nails, using a carpenter's framing square to make sure the corners are perfectly square. Nail the triangle corner brace securely over each corner and at the cross brace across the center. Blue lath nails are best for this; be sure they are clinched on the other side.

Cover the frame with unbleached muslin. Probably the best place to work is on the floor unless you have a large table surface to work on. Allowing an equal amount to extend over each side, tack the muslin along the outside edges of the frame, using medium length carpet tacks spaced about one inch apart. Do the sides first, then the top and bottom, very gently pulling the muslin snug and being careful to remove all the wrinkles. See that the muslin is not too tight or the frame will later tend to warp out of shape. Trim off excess muslin and do not let it bunch over the corners.

The next step is to prepare the muslin for paint through the use of any water soluble wall glue sizing (never an oil base sizing). Mix according to directions on the package and apply with a clean brush. Allow twenty-four hours for the muslin to dry before painting.

A water base paint is best to use for later it can be washed off, the muslin re-sized and be ready to be used again for a different setting. This paint can be bought in half-pint cans in various vivid colors and used to paint in any scene that is sketched on the muslin.

To use two or more frames as one unit, put 8-penny box nails about a foot apart down one side of each frame, driving them in about an inch. Using a piece of cotton clothesline, not plastic, lace it back and forth from the nail on one frame to that on the other thus joining the two. By facing them toward each other slightly, they will stand without bracing.

One year we used a large square frame for pictures of the Christmas story pantomimed in silhouette. Another time we

joined two over-size frames and showed a Damascus street scene with sides of buildings and store openings painted on the muslin. For another program, a flat was set in a doorway and became a large black gold-edged Bible from which Bible characters emerged to give their recitations.

You too will find as we did that such units used as scenery backgrounds will attractively "back up" the best program you can produce. END

A Mother's Day Worship Service

By Irene B. Ranney

Call to Worship: "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." Proverbs 31:30

"In the stress and tumult of the world today
We grow confused . . . then hope lifts like a light:
There still are mothers, mothers who can pray. . ."

—Grace Noll Crowell

Prayer

Hymn: "Sweet Hour of Prayer"

Scripture: I Samuel 1:11, 17, 20, 24-28; 3:19 (read as one connected story)

Leader: One of the loveliest portraits in the Bible is that of Hannah, whose name means "grace." In the brief story of her life two facts are outstanding. She prayed earnestly to God; He answered her prayer by giving her a son. She gave gladly to God; He rewarded her gift by making Samuel one of the greatest men of all time.

A Mother's Prayer

I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."
I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they ever yielded be
To do the humblest task."
I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."

E'er many hours shall pass, I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;
For soap and water cannot reach
Where Thou alone canst see.
Her hands and feet, these I can
wash—
I trust her heart to Thee.

—B. Ryberg

Hymn: "Teach Me To Pray"

Prayer

Moody Monthly

Mr. Efficiency Expert Goes to Church [Continued from page 19]

plan the strategy. Personally he cornered the editor of *Upper Darby* (Pa.) *News*, "world's largest suburban newspaper," and sold him on a novel idea. Soon a column was running weekly—an evangelistic series written by CBMC members, called, "A Christian Businessman Speaks."

More than one Sunday school has been sparked by Matt Welde's ingenuity. And in a way, his personal life parallels the phenomenal growth of the Sunday schools he has helped. The future wasn't very bright for young Matt in 1918, when during the flu epidemic he had to leave high school. He went to work for an obscure gold-leaf manufacturer. Four years later, he managed to finance a brief bookkeeping course. A year after that, Bell hired him for a routine clerical job. But today his job is in the executive class; his work responsible, creative and well-paying. He lives in a substantial residential section; he has six children, all college trained or going-to-be, and a gracious wife who's been very patient indeed about giving her husband's free time to the church.

♦ Marr's leadership ability showed up early in life. He was first offered the superintendency of a Sunday school at the age of fifteen. It was in his home church, St. Paul's Reformed. He refused. For seven years he was urged to take over. Then one summer he went to a Christian Endeavor camp. There, through Austin Paul's messages, Christ became a genuine reality to young Matt. When he came home, he accepted the superintendency and went to work.

For years St. Paul's had been losing members at the rate of twelve a year. By 1928, the Sunday school had shrunk to forty. Anybody could see that sociologically the neighborhood had its problems.

Everybody did, except Matt. Five years later, the enrollment hit one hundred and twenty-five! Already he was learning to plan his work, and efficiently work his plan.

But in 1933 circumstances led Matt to feel that his work in this church was done. That same week, Philadelphia's South United Presbyterian pastor asked him to take over his Sunday school.

There was really nothing about South United at that time to recommend it. The Sunday school numbered seven less than St. Paul's original forty. It stood in a distressed neighborhood, stranded when immigrant families of non-Protestant faith crowded in.

Matt didn't see a struggling church in a slipping community. He saw the challenge of a witness for Christ where it was desperately needed. Before long he was dreaming of youngsters pouring out of tenements into Sunday school. He sat down to plan.

A systematic neighborhood canvass came first. For a year he and the pastor spent one night a week on it. A meticulous eight-block survey of a full thousand families revealed a pathetic handful of prospects. Statistically, it was time to quit.

♦ But already the young Bell clerk had come a long way. In his language, if you had a single angle left you didn't quit. So he printed a flyer advertising the Sunday school and distributed a thousand. On Sunday, with his teachers and thirty-three scholars, he sang the first hymn in hopeful waiting.

Midway through the last verse, the back door opened. A little girl walked in. From a thousand possibilities—one little girl.

But the story doesn't end there. Next week, the girl brought her sister. The week after that, they both brought their brothers. The third week, the whole family came. And then the neighbors...

Now young superintendent Matt had a Sunday school to organize. He insisted on graded classes—a revolutionary idea! He encouraged the teachers to make the "best use of materials at hand" and went down himself into a dirt-floored basement and built a junior boys' classroom. Surrounded by plywood walls, the juniors loved their privacy. The class grew. In time, the entire dirt floor was boarded over and more classrooms built.

The result? When Matt left to organize a Sunday school in the new suburban Manoa church, South United Presbyterian had enrolled two hundred and twenty-five in less than seven years.

♦ PERHAPS greatest challenge to his administrative and organizational "know-how" is Matt Welde's job as director of the Philadelphia Area Sunday School Association. Outgrowth of another Matt Welde dream, PASSA binds together conservative Sunday schools in southern, central and eastern Pennsylvania, south Jersey and Metropolitan Philly. Through it more and more Sunday schools are given a lift.

The *PASS News*, the organization's little twelve-page magazine is chockful of practical methods for Sunday school administration, tips for the best in evangelical Sunday school materials, lesson illustrations, and an occasional column of straight Bible teaching.

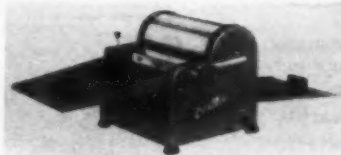
"I'm no writer," *PASS* editor Welde protests. "But when I've got an idea to promote or a method to describe, I can get it down on paper."

He organizes the material, too.

"I am no editor," he insists. "But I figure you organize a paper like anything else." He made a plan and followed through.

In the beginning, the paper was mimeographed, and went out with a 3c stamp. Matt soon detected inefficiency.

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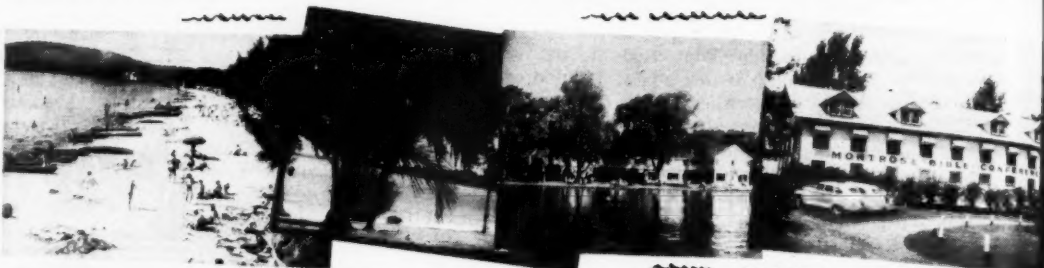
CONFERENCE SCENES

(left to right)
Gitche Gumee
Cedar Lake
Harvey Cedars
Blue Water



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Camp-of-the-Woods
Park-of-the-Palms
Gull Lake
Montrose



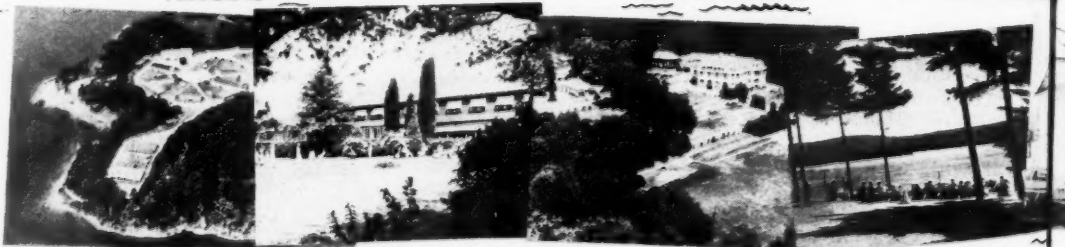
Young Life
Maranatha
Stony Brook
The Firs



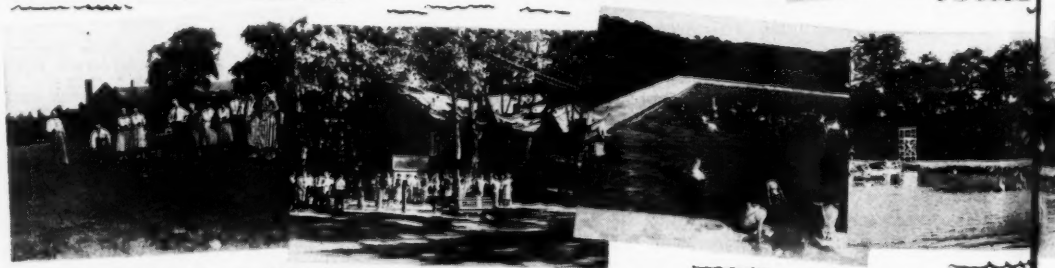
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America's Keswick, Keswick Grove, N. J.	May 25-Sept. 3
Ben Lippen Conference Center, Asheville, N. C.	Aug. 4-26
Blue Water Conference, Wallaceburg, Ont., Canada	June 30-Sept. 3
Boca Raton Bible Conference, Boca Raton, Florida	Jan. 1-Apr. 15 (1957)
Camp Michawana, Middleville, Michigan	July 2-Sept. 1
Camp-of-the-Woods, Speculator, New York	June 30-Sept. 3
Camp Pinnacle, Voorheesville, N. Y.	June 23-Aug. 27
Camp Wabanna, Mayo, Maryland.	July 2-Sept. 3
Canadian Keswick Conference, Ferndale, Muskoka, Ont., Can.	June 22-Sept. 9
Cannon Beach Bible Conference, Cannon Beach, Oregon	June 30-Sept. 1
Cedar Lake Conference, Cedar Lake, Indiana	June 23-Sept. 3
Cooperstown Bible Camp, Cooperstown, North Dakota	July 1-8
The First Bible & Missionary Conference, Bellingham, Wash.	July 5-Aug. 28
Gitche Gumee Bible Camp, Eagle River, Michigan	July 29-Aug. 24
Gull Lake Bible Conference, Kalamazoo, Michigan	June 30-Sept. 3
Harvey Cedars Bible Conference, Harvey Cedars, N. J.	June 25-Sept. 3
Highland Lake Bible Conference, Highland Lake, N. Y.	July 21-Sept. 3
Hume Lake Conference, Inc., Fresno, California	June 10-Sept. 9
Inland Empire Bible Conference, Spokane, Washington	Aug. 11-25
Lake Louise Conference Grounds, Toccoa, Georgia	June 6-Sept. 3
LeTourneau Christian Camp, Canadaigua, New York	June 30-Sept. 3
Maranatha Bible & Missionary Conf., Muskegon, Mich.	July 2-Sept. 3
Montrose Bible Conference, Montrose, Pennsylvania	July 2-Sept. 3
Mount Hermon Association, Mount Hermon, California	June 15-Sept. 9
North Mountain Bible Conference, Red Rock, Luzerne Co., Pa.	July 2-Aug. 19
Ocean Grove Camp Meeting Assn., Ocean Grove, New Jersey	July 24-28*
Odosagih Bible Conference, Machias, New York	July 29-Aug. 12
Park-of-the-Palms, Keystone Heights, Florida	Jan. 1-Apr. 6 (1957)
Penn Grove, York, Pennsylvania	July 4-Sept. 3
Pinebrook Bible Conference, East Stroudsburg, Pa.	June 23-Sept. 3
Providence Summer Conference, Barrington, Rhode Island	June 30-Aug. 26
Rumney Bible Conference, Rumney Depot, N. H.	June 30-Sept. 3
Sacandaga Bible Conference, Broadalbin, New York	June 30-Aug. 25
Sandy Cove Morning Cheer Conf., North East, Maryland	May 30-Sept. 3
Silver Fork Bible Conference, Salt Lake City, Utah	July 22-Aug. 25
Southwest Bible and Missionary Conference, Flagstaff, Arizona	Aug. 7-19
Stony Brook Conference, Stony Brook, L. I., New York	July 7-Aug. 19
Tri-State Bible Conference, Port Jervis, New York	July 21-Sept. 3
Winona Lake Christian Assembly, Winona Lake, Indiana	June 12-Sept. 3
Word of Life Camps, Schrono Lake, New York	June 23-Sept. 3
Young Life Ranches, Colorado Springs, Colorado	June 11-Aug. 29

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If his methods could save a quarter of a million for Bell, he could save the PASSA something in dollars and cents of the Lord's money! Mimeographing was discontinued, and he hired a printer, used a mailing permit and saved postage. He wrote leading evangelical Sunday school supply houses for advertising. Pleased with the trim little journal, advertisers quickly covered the biggest cost of paper and mailing.

Other activities in the eastern Pennsylvania area are having a continuing ministry because in their beginnings Matt Welde took a far-sighted view. Like the Christian Endeavor radio program, begun in 1932, the South Philly Teachers' Training Institute, the Sunday school conference for the Philadelphia presbytery and the annual South Philly Protestant Church parade. From Welde's point of view, perhaps the greatest talent God has given him is this ability to see ahead. In bringing his abilities as a layman into Christian work he has found true satisfaction.

Yes, outstanding laymen are often men who develop a talent in business and bring their talent with them to church. Matt Welde puts it this way: "Working for the Bell has been practice for the Lord's work. And the labor for the Lord has been real experience that tells in my work in the Bell."

END

When Children Go to Camp

(Continued from page 22)

campers and counselor eat together, play together, do camp chores together, learn swimming skills and participate in other sports together, study the Bible and have devotions together. The very atmosphere points the boy or girl to God the Creator. He is quick to realize that it is the counselor's faith in this same God that makes him the kind of person the camper admires.

In the early morning devotional time out under the trees, or around a camp table, the Bible in the hands of the counselor is like a searchlight. Shining deep into the tender heart of the listener, the portion read often spots the very thing that brought trouble yesterday. Before the week is up, as the counselor quietly, persistently points up the need, often the camper decides to receive Christ as his Saviour and Lord of his life.

"What better ideal could a boy have?" questions Jack's mother. "Those counselors get right down and pray with the boys! You know, children are such hero worshipers anyway. Those football fellows on the college team who go to camp as counselors—well, they just prove to the kids that they don't have to be sissies to be Christians."

With her son now fourteen and looking forward to the day when he can become a junior counselor himself, this mother

is convinced that the activities in camp have played an important part in shaping the life of her growing boy. Because his interest has been schooled in directed activities, discipline problems at home are practically nil.

"With the world in such a turmoil as it is these days," she says, "I believe we as parents must start our children off in the right way early in life—the earlier the better. Then I think we won't have to worry much about them later. And I know of no finer environment to put a boy in than a Christian summer camp."

Full of her subject this mother continues: "Not just any camp, you understand. Since I have seen what a Christian camp has done for my son, I am fussier about that than ever."

Naturally, most parents want the camp they choose for their child to be one that will have a good influence on him. That was also the case with Lynn's parents. The summer Lynn was nine, her mother and father decided it would be a good experience for her to go to camp. She would take part in delightful summer activities, they thought, and come back tanned "brown as a berry." Although not church-attenders themselves, they had allowed their daughter to attend a club in a neighborhood church. When Lynn came home with stories about her friends going to a camp up in the pine woods, her parents thought that would be fine. Certainly, a camp her club friends were attending would be good for Lynn, too.

"We never dreamed," Lynn's mother tells their story, "that sending our daughter to camp three years ago would mean so much to our whole family. At the end of camp, we drove up to get her. Coming home, Lynn sat in the back seat of the car, her nut-brown face fairly glowing.

"'Mummy,' she exclaimed. 'I was saved in camp!'

"'You were?' I didn't know what she was talking about, and wasn't particularly interested in finding out. Vaguely, I knew the club and camp work were in some way connected with the church. I assumed that she'd got a good dose of religion and I was somewhat amused by it."

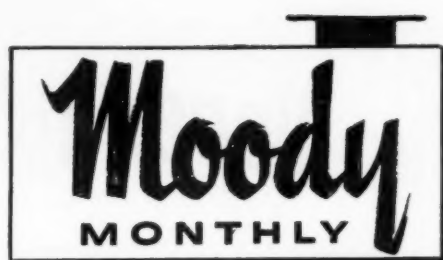
As days went along, Lynn's mother noticed an unmistakable change in her. Not that she was particularly a better girl than before, the mother claims, but there was something about the girl she couldn't understand.

"Something I couldn't quite put my finger on," she continued. "Day after day her changed life spoke to me. And from other things too, I knew God was dealing with me."

Then one Sunday night in October, in the church where Lynn attended club, the mother decided to let Jesus Christ have her life, her all.

"Then I understood," she says simply. "As mother and daughter, Lynn and I

(Continued on page 59)



Jr.



A special
section
for Boys and
Girls

APRIL, 1956



*Remember Audrey?** The girl who was a "spitfire"
whenever the boy next door
called her "Carrots"? Remember what Audrey did
when she found out why he would not come
to Sunday school? Now you will want to see
what happened when Audrey Clark said,

"Two Strawberry Cones, Please"

By MARGARET A. EPP

IT happened so quickly! Almost as quick as a wink.

When Audrey Clark crowded into Mrs. Carrington's living room with the other children, she was just "Carrots." Just a girl with pretty red hair and a sprinkling of freckles on her snub nose. And then, everything was different.

Oh, not different on the outside. Audrey still had the bright red hair and the freckles. But a big thing had happened inside her.

The room was dark. Pictures were flashing on a large screen. While the missionary lady talked, the boys and girls looked at monkeys and elephants in an African jungle. They saw a straw hut village. Audrey squirmed when right in the middle of the village she spied a horrid pile of skulls. That was where the Africans worship the devil, the missionary said.

In the pictures African children, brown and shiny, ran to hide behind the straw huts when missionaries came into the village to tell them of Jesus.

"Audrey Clark!"

Audrey started. She glanced quickly around the living room. No one else had heard. All the shadowy faces were turned toward the screen. The voice had been inside her heart! Yet it was just as real.

"Audrey, you belong to Me." There it was again. "I have chosen you to be My messenger to tell others about the Lord Jesus."

♦ Audrey could feel her heart beating faster. After that, she didn't hear much of what the missionary said. When the closing song had been sung she hurried out with the others.

Someone was walking home ahead of Audrey. The girl's broken sandals were going slip-slap, slip-slap on the

walk. Audrey saw big holes in her socks. And the purple skirt which was too small for her, and the faded red blouse. She knew they belonged to Sadie Barton.

But Audrey was not really seeing Sadie Barton at all now. She was feeling all tingly, and a bit chokey, and happy. She felt very solemn.

"Hi, Carrots!"

Audrey's heart gave a happy thump. She knew Pinky Larson's voice.

"Oh, Pinky," said Audrey, "guess what! I'm going to be a missionary!"

"Oh?" Pinky continued to walk along slowly, hands deep in his pockets.

Audrey looked disappointed.

"Aren't you glad at all?"

"Oh, yeah. Sure."

Audrey stopped walking. She looked at Pinky.

"You don't sound glad," she said.

"But I am. Only—when do you begin?"

*See "When 'Carrots' Learned by Heart," page 66, January MOODY MONTHLY.

As he spoke, Pinky was looking down Ninth Street where Sadie Barton now walked, looking sort of lonesome.

Audrey tossed her head. Sadie Barton? Why, she wore sloppy clothes. She often had a dirty neck. Her bangs were cut crooked and her hair looked like—like she had got syrup into it! Why, nobody in school was friendly with Sadie.

"Jesus loves Sadie, too, don't you suppose?" growled Pinky.

That night Audrey could not do her homework. Had God meant for her to begin with Sadie to be His messenger?

She sighed. Audrey supposed there was no doubt about it. Jesus loved Sadie. The Bible said so. It said Jesus loved everyone and invited everyone to receive Him. With another big sigh Audrey tossed aside her book, and reached for her bank. She began to shake nickels out of the slot.

"For treats?" Mom asked.

"Ice cream," answered Audrey with a crooked smile. "Missionary ice cream."

† The street was shabby, and the house where Sadie lived was run-down. Sadie herself came to the door.

"Whaddya want?" she demanded.

Audrey shivered on the porch.

"I came—er—that is—um—will you come for a walk?"

Getting no answer, she tried again. "I'd like to be friends. See?" She jerked out the words and opened a moist palm to show her money. "Brought nickels—for ice cream."

Sadie mumbled something, but she came along.

A friendly man in the corner drug-store dug the scoop deep into the container of strawberry ice cream. Sadie's hand grabbed the first cone.

"Let's sit," she suggested. Sadie plunked down on the curb near her home. Audrey sat beside her. Boys were playing and screeching in the middle of the street. Sadie was paying no attention to them. She sipped the ice cream, and crunched the cone. By the time Audrey had taken a few licks at her cone, Sadie was licking her fingers. Then she glanced sideways at Audrey.

Audrey held out her cone.

"Want it?" she asked. "I get lots."

And before you could count to thirty-nine, Sadie had finished that one, too. Audrey thought now was the time to begin talking about Jesus. Her heart was drumming in her ears. She hesitated, then began to tell

Sadie that God loves everybody.

"Tain't true!"

Audrey stared.

"Maybe God loves you, and everybody else," said Sadie crossly. "But not me. Nobody does." Then she looked at Audrey suspiciously. "Guess you thought you'd save me like one of them heathen. Well, I ain't no heathen."

Suddenly, Sadie was furious.

"And you needn't poke your freckly nose down this street again, see?"

Audrey felt quick anger. "Freckly nose"?! She looked scornfully at Sadie's dirty cheeks. Then she turned on her heel and marched up the street.

LEE: Is that the end of the story?

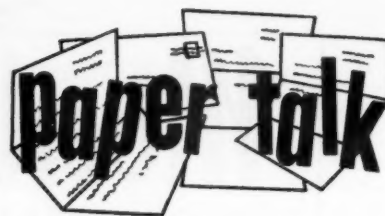
LYNN: No! It couldn't be. Wonder what Audrey does now!

LEE: I wonder what I'd do if I were in Audrey's place.

LYNN: Yes, 'specially after I'd been nice to that girl Sadie. But what I want to know is how Audrey is going to be a missionary?

LEE: I'm going to watch for the ending of the story next month.

LYNN: So am I.



Lynn: Here's a good letter, Lee. I like this one from Ralph Halliwill. Want me to read it?

Lee: Where does he live?

Lynn: In West Virginia.

Lee: Way down there? Go ahead, read it.

Lynn: "Dear Lee and Lynn: Everyone at our house has been looking forward to MOODY MONTHLY JR. ever since we read about it in the big MOODY MONTHLY."

Lee: Glad he's been looking for it. Lynn: Listen to the rest. "We liked 'Paper Talk' and the chat with you Jr. twins. We have twins at our house too. A few weeks before their sixth birthday on Jan. 24, they accepted the Lord Jesus as their Saviour. Now everyone in our house is a Christian."

Lee: Three of them!

Lynn: No, four. Listen. "I am 13 and became a Christian at a youth meeting

FLYING KITES

..hold the secret to Audrey's problem in the story. Put the letters from the kites in their proper spaces below to finish a Bible verse which will help her know what to do.

As ye _ O _ _ _ that men _ _ O _ _
 _ O _ O _ O _ , _ O ye _ _ _ O _ O
 them likewise. Luke 6:??.

in Washington, D.C., during the Billy Graham Evangelistic Crusade. Jimmy, my 9-year-old brother, accepted Jesus while listening to the radio one Sunday morning. He had to stay home from Sunday school and church because he had the measles."

Lee: Too bad! But good, too.

Lynn: "We like stories like the ones Paul Hutchens and Bernard Palmer write. We listen to Aunt Theresa's Bible stories and Beverly Shea's records on Sunday afternoons. We'll be looking forward to the next MOODY MONTHLY JR."

Lee: Ralph wrote about a lot of good things, didn't he? I hope he likes the letter we sent to him.

Lynn: Yes, and I hope a lot of boys and girls send us letters right away. We'll answer every one.

Lee: And every month choose one or two to print.

Lee and Lynn

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9. Because it will furnish an example to other homes for the same kind of life and service and devotion to God.

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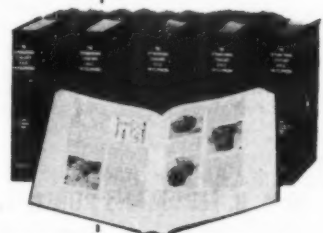
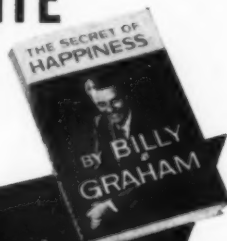
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April 15

The Courage of the Early Christians

Acts 4:13-20, 29-31

MEMORY SELECTION: We ought to obey God rather than men.—Acts 5:29

Jesus Christ had declared Himself to be the Son of God with power by rising from the dead, and after appearing to His disciples He had given them a commission to carry out in the earth. We are impressed by the manner in which these disciples, who had been fearful and who had almost lost their faith in the promised program of our Lord, were revitalized. Now they were filled with great courage as they faced a world that was at enmity with God through unbelief. Many of their hearers were not ready to receive the gospel, although we are glad that some did hear and receive the truth with joy.

Our lesson today should be viewed in its completeness, including the entire fourth chapter. The disciples had been taken into custody because they had "preached through Jesus the resurrection from the dead" (Acts 4:2). When questioned by the high priest and others as to what power enabled them to do these miracles (such as the healing of the lame man, Acts 3). Peter replied with great boldness, as a man would who was filled with the Holy Ghost.

In this day when there is a good deal of timid discipleship and weak testimony in many places, it is good for us to remember that God is able to take ordinary, unlearned and personally weak individuals, and make them strong through the power of the Holy Spirit.

This whole section, which tells of the first open opposition to Christianity and the courage of the early Christians is most instructive. Instead of dividing the lesson up verse by verse as we commonly do, let us look at certain outstanding truths which appear in the verses which we have before us. First, there was

I. Faithful Preaching

It thrills us to see the complete and unquestioning faithfulness to the truth which characterized the message Peter gave, and undoubtedly the witness which others gave in those days. Their word was delivered in power and with direct application to the need of those to whom they ministered. Here was graphically demonstrated that what Jesus began to teach and to do, as recorded in the Gospel of Luke, and continued to do through the church, as recorded in Acts, He is still continuing in His people today—yes, and will continue until He returns again for His Church.

There should be encouragement here for the preacher who has hesitated about being direct and scriptural in his preaching, and there should be the recognition

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on the part of the people that such preaching is the kind of preaching that God desires and honors. Note, too,

II. The Sensitivity of Unbelievers

We do not mean here the kind of sensitivity which we should all have to the truth and which brings about a change of life and attitude, but rather the acutely sensitive feelings of people who become violently angry when the truth of God exposes the wickedness of their thoughts and life.

These outstanding religious leaders, philosophers and others who did not wish to surrender to Christ were cut to the heart when they saw what God did through these ordinary, "unlearned and ignorant men"; and even as they marveled and "took knowledge of them, that they had been with Jesus," they realized that a truth was being proclaimed which they must either receive or destroy.

The same situation prevails today. Those in our communities, and even in our churches, who do not wish to go God's way will do almost anything to destroy the faith of those who really believe God, and set up any barrier to hinder their faithful witness and service for Him.

These rebellious ones confess by the very acts of opposition that in their hearts they know themselves to be wrong, and are quite fearful of the results should the truth be permitted to prevail. And so they seek

III. The Refuge of Persecution

Here we see a very vivid example of the strangely illogical yet common reaction to the preaching of the truth: of trying to shrug it off by persecuting the preacher. Persecuting the preacher didn't work then and it doesn't work now, even though at times it may seem to have the victory.

How many instances we know of churches that, unwilling to go the full way of the gospel and carry out its implications in their lives, have attempted to solve the problem by getting rid of the preacher. A "solution" like that really solves nothing; it is not a bit more intelligent and effective than the reputed act of an ostrich, who sticks his head into the sand when he sees danger approaching. It is doubtful if the ostrich actually does this foolish act, but we know of some people in the church who have tried it and think they have succeeded. The truth cannot be suppressed in that way—or any other way, for that matter! Not even by

IV. Intellectual Opposition

Please understand that we have no plea to make for ignorance, or for the failure to learn when there is opportunity. What we are pointing out is that the opponents in this first struggle of the church were the Sadducees, the "intellectuals," a religious group who were the rationalists of their day.

Moody Monthly

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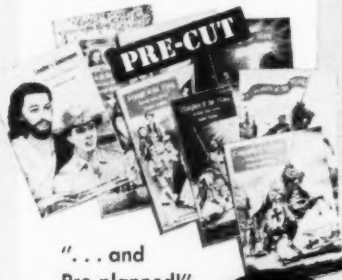
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course being representative of what was in mind for the rest of the church. We divide our lesson as follows:

I. Stephen, the Deacon (Acts 6:8-10)

Notice the qualifications of a deacon as given to us in verse 8 of this chapter and I Timothy 3:1-13. A deacon was to be a man of good reputation, full of the Holy Spirit, and therefore of faith and of power, and having wisdom to deal with the affairs of the church.

These qualities were necessary in the work of the early church and they are equally necessary today. Unfortunately, the church has become a bit careless in choosing church officers, and frequently a man becomes a deacon in a church simply because of his family, social or financial standing. These are all matters of interest and importance in their place, but they do not necessarily qualify a man to control the affairs of the church or to minister to others in their spiritual and material needs.

In saying this, we do not minimize, of course, the value of mental endowments, social qualifications, education and position, but we stress the outstanding requirement for Christian work—spirituality.

Note that Stephen, being full of faith and power, did wonders and miracles and was able by his wisdom and by the spirit in which he worked to silence the opposition. Here again we can learn from the Scripture before us that the Holy Spirit is ready to make us the kind of individuals who can be used of God in the world, who will have the right attitude and the right degree of wisdom to be helpful.

We now look at our second point:

II. Stephen, the Preacher

No special scripture for this portion of our lesson is assigned in the printed text, but you will find it in the portion between the first selection in Acts 6 and the second one in Acts 7, which gives us only the conclusion of Stephen's marvelous message.

The record is given in the close of chapter 6 that the people were stirred up against Stephen, and the elders and scribes came and took him and brought him before the council, and had false witnesses testify against him that he had blasphemed. His defense is a very remarkable indication of the kind of preaching which Stephen presented, and which was so greatly used of God even in the brief ministry of this man of God.

At this point, it is worthwhile to note that Stephen was not actually what we would call a minister of the gospel. He was a layman upon whom had come the power of the Holy Spirit and who was given the gift of preaching. This is not an uncommon thing in the history of the church and is actually widely experienced in our day. God is blessing in a marvelous way the testimony of our Christian businessmen and other laymen and women who are witnessing so faithfully for Him.

Notice the attitude of Stephen. We read in Acts 6:15 that the men in the council who were seeking to condemn him had to recognize that, as they faced him and he looked upon them, his face was as "the face of an angel." The Spirit-filled man and woman will always

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The preaching which he did was primarily a review of the history of Israel leading up to the coming of Christ, and a demonstration of the fact that He is the fulfillment of the promise of God that the Messiah should come.

Note in the verses printed in our lesson and which make up the introduction to our last point that Stephen was very faithful in his ultimate application of the lesson of his message to those to whom he was speaking. There is little purpose in preaching at random or presenting something which is not particularly applicable to those to whom we minister, and Stephen was the kind of preacher who knew how to apply. We see then our third point:

III. Stephen, the Martyr (Acts 7:51-60)

Coming to the conclusion of his outstanding message and apparently sensing the reaction of unbelief and anger and possibly realizing that his opportunity to speak would be very short, Stephen boldly and in plain words points out to them that they are a stiff-necked and unbelieving people, always resisting the Holy Ghost, that they had destroyed the prophets and had slain Christ when He came to them with His message of redemption from sin.

This was plain talk and they did not intend to receive it. It convicted them; in fact, notice the graphic expression in verse 54: "they were cut to the heart," which literally means that they were "sawn asunder" by his message. Remember that this was God speaking through His servant to these people, and recall it when on occasion you hear a preacher who is led to deal plainly with your sins and prejudice and you find yourself "cut to the heart." Do not be guilty of the folly of turning away the hand of God through His minister, but rather fall down before Him in repentance and faith.

The record here indicates that these men gnashed on him with their teeth when he, being filled with the Holy Spirit, received assurance from his Lord in glory that He was with him. They could think of nothing better than to stop their ears and to shout and run upon him and destroy him.

Here again we have that utterly unreasonable and unintelligent dealing with the truth, which seeks to wipe it out or destroy it, and particularly to

destroy the individual who brings the message. We say again, it never works!

Do not fail to note also that at the stoning of Stephen there was a young man present by the name of Saul—who later, by the grace of God, became the apostle Paul, God's great missionary and flaming evangel to the whole earth. Even in the midst of persecution, it is possible that we may find another Saul. Let us be looking for him.

April 29

The Church Reaches Out

Acts 8:4-8, 14-17, 26-28, 34-35

MEMORY SELECTION: *By this shall all men know that ye are my disciples, if ye have love one to another.*—John 13:35

The Book of Acts up to chapter 8 is concerned with the establishment of the church in Jerusalem. The Lord had made it clear to His disciples when He dealt with them before His ascension that they were to preach the gospel of salvation to all the world. And so the time had now come for the church to begin to reach out to other places. The command was to go to Jerusalem, to Judea and to the uttermost parts of the earth (See Acts 1:8 and Matt. 28:19).

We agree with Dr. Douglass when he says, "So is started the greatest movement of human history, the expansion of the Christian church to every part of the earth. The Book of Acts is the first Christian missionary textbook ever written and it is still by all odds the greatest. It is interesting and dramatic and gives the true history of how the church went about its work of fulfilling the Great Commission. The events here recorded were world-shaking in their spiritual results."

Persecution is distressing to the people of God, but it has often been the means of sending them forth to do mighty acts for Him in the extending of His cause in the earth. The persecutions at Jerusalem scattered the believers abroad. The persecutors of the church thought that they were thus beating out the flames of fire which had begun to burn so brightly in Jerusalem, but in the process of trying to stop that fire they scattered the glowing embers to other places where new fires started.

We have before us in this lesson the interesting and charming story of the evangelist Philip. Here again is an example of a layman doing a mighty work for God. It should encourage the laymen of our day to take up their testimony or to continue with their eager witness for Christ. We find in the early verses of our lesson

I. The Evangelist (vv. 4-8)

The Holy Spirit had called Philip and sent him forth to preach to the Samaritans, a group of people who were half Jewish and half Gentile, and therefore unacceptable to the nation of Israel. In fact, the Jews would have no dealings with them whatsoever, and now God sent one of His choicest instruments to minister to these neglected people. It is never easy to reach those who have a half-knowledge of the truth, but by the power and the grace of God Philip was able to do this for His glory.

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This Philip is not, of course, the apostle by that name, but a layman who had been chosen as a deacon in the church. In our study for last week we noted the high qualifications of a deacon. A man truly called to this office in the church holds a high position in the sight of God, and one that should be very effective in ministering for his fellowmen.

Philip soon found himself in the midst of a great revival, as the people with one accord gave heed to his preaching and were moved by the miracles of deliverance which he performed. Little wonder that there was great joy in that city. Evangelism carried out according to the plan and purpose of God is a ready instrument in His hand to produce the same results today as it did in the days of Philip. Conditions differ, the unbelief and indifference of men may be greater, but have we not seen that God even in our day uses His evangelistic messengers to accomplish marvelous things, yea, almost unbelievable things?

This leads us to our second point:

II. The Crowds (vv. 14-17)

We emphasize this point to bring out the fact that there is a place in the ministry of the Word of God to bring the gospel to bear on great numbers of people and to expect a response. There are some in our time who speak evil of mass evangelism as though it were an improper approach, but of course they are either mistaken or prejudiced. There can be no question that personal work, winning men one by one, is a scriptural and a God-honored method of winning souls, but it is also to be recognized that the ministry to the crowd has its place and brings blessed results.

Record is given here that the church at Jerusalem was wise enough to appreciate the importance of what had happened in Samaria, and sent two of their ablest preachers and administrators, leaders in the early church and leaders in our thinking concerning the work of God—namely, Peter and John. The application here is that the Christian church should be glad for mass evangelistic movements and give the utmost in the way of support and concern for this activity, and for care of those who are converted as a result of this kind of ministry. We cannot justify ourselves in the sight of God if we stand on the sidelines and, as some do, throw cold water on the enterprise by saying that the converts will probably not stand true for very long.

One recalls the work of the great evangelist, Billy Sunday, in our land. There were those who criticized his message and felt that the sawdust trail did not bring results. But anyone who knows anything about the history of the church knows that the leaders of this last generation were men and women who came out of such efforts, and many of them from the sawdust trail of the Sunday tabernacle meetings.

But now, lest we be led to think that God only works in the great evangelistic meetings, we find the Lord taking Philip right out of the great revival in Samaria and sending him down into the desert at Gaza, there to deal with

III. The Individual (vv. 26-28, 34, 35)

Philip might well have argued with God, saying that he was desperately needed in Samaria to carry on the revival which had started and to conserve the results of his ministry there. Such is the reasoning of the human mind and heart. But God has a different approach. He saw one man who needed Philip and he moved Philip away from Samaria into the desert to accomplish His purpose there. The ways of God are beyond our understanding, and happy is the man or woman who responds to the prompting of the Holy Spirit to go and do God's will without question and without argument.

See how marvelously God carries out His plan right on time. For as Philip came to the road from Jerusalem into Ethiopia his man was there, the Ethiopian of great authority under his queen, who had been to Jerusalem to worship and who was now returning in his chariot, reading the Book of Isaiah as he traveled.

All of us have opportunity for this kind of personal work. If we will be guided by the Holy Spirit and go where He sends us (at the time when He wants us) right there we will find a prepared listener who wants to know the way of redemption.

Notice that Philip did not try to impress the eunuch with his own understanding or with any philosophy of life which would help him to a better mode of living. He searched the Scripture with him and declared to him the truth of God, and as a result he had the joy of winning this man for Christ. It thrills one's imagination to think what this individual may have become under the hand of God in dealing with his own people and in making known to them the gospel of Christ.

So the church kept reaching out, and the rest of the record of the Book of Acts is a continuation of that great account of how God led His people into all the world to preach the gospel.

May 6

The Conversion of Saul

Acts 9:1-6, 10-19a

MEMORY SELECTION: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.*—John 15:16

The conversion of Saul, who thus became the great apostle Paul, is recognized as one of the outstanding events in Bible history and possibly in all history.

Many years ago, two brilliant English lawyers, Sir Gilbert West and Lord Lytton, agreed to use their brilliant talents to disprove the truth of Christianity. They selected as the two key points to be discussed the resurrection of Christ and the record of Paul's conversion. Working independently, each on his own subject, they later came together to compare notes. Then each found that the other had become a believer in Christ as he became convinced of the truth of the Scriptures regarding the event with which he was dealing.

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The only possible explanation for the change in Saul is that he actually met the risen Christ on the Damascus Road and there became a changed man and a great witness for God.

As we open our lesson, we find Saul as

I. A Zealous Persecutor (vv. 1, 2)

The very first verse of our lesson brings us face to face with the brilliant and zealous young Jew who was "breathing out threatenings and slaughter against the disciples of the Lord." The persecutions in Jerusalem had all but wiped out the church in that city and scattered the disciples abroad. Thus the witness had been spread to other places. The death of the godly Stephen, where Saul was an approving witness, had no doubt increased his determination to destroy those who were "of the way" of Jesus.

Looking for new fields to conquer, he carried with him to Damascus letters from the high priest at Jerusalem, giving him full authority to imprison the followers of Christ. With zeal and determination he went his way, but he did not reckon that on the Damascus road he would meet Christ Himself. There we see him stricken to the earth, bewildered and uncertain, but soon to become

II. A Convicted Sinner (vv. 3-6)

Stricken down by a brilliant, heavenly light, he found himself talking with the Lord Jesus. He heard from His holy lips the solemn indictment of all those who persecute God's people: "Why persecutest thou me?"

He who lays unkind hands upon, or levels an untrue accusation against God's children may well tremble with fear, for so closely is our Lord identified with His people that when they suffer it is He who bears the hurt.

In a single sentence, the Lord disposed of the persecuting zeal and the sinful skepticism of this proud, young Pharisee, and Saul entered into Damascus not as the haughty persecutor with letters of authority in his pocket but as a man trembling and astonished at his own sin.

He spent three days shut in with his own soul and God—a profitable exercise, indeed—not seeing, not even caring to eat, possibly losing all consciousness of the earth and those around about him, but entering into communion with God. There, by God's grace, the old life of opposition to Christ which was of Adam is replaced by a new man, a new creation in Christ Jesus.

Now we see an interesting and important figure, namely,

III. An Obedient Disciple (vv. 10-12)

Ananias was quite different from his namesake, who suffered the judgment of God, for this Ananias was the "I am here, Lord" kind of Christian to whom the Lord confidently commits His important business.

All we know of this good man is what is conveyed in this chapter but that is a very beautiful and enviable record.

God is able to work directly on any human soul and accomplish His purpose—as, in fact, He did with Saul on the Damascus road—but His usual manner of working is through faithful human agencies as He now did through Ananias. One wonders how much would

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be accomplished for God if every Christian were as willing and as ready as Ananias to do the Lord's bidding in seeking out and helping a struggling soul.

The greatest of all Christian leaders, the apostle Paul, was led out into a life of loyalty and magnificent service to Christ by this humble layman. Repeatedly, God's work, by precept and example, stresses the vital importance of such personal work on the part of the believers who make up the church.

The leaders of Christian work during the coming generation are now in our Sunday school classes, possibly in a little wayside chapel in the country, in the village church, in the mission or settlement house, or in the great city church. Some such leader may be in your Sunday school class this next Sunday. Look for that one!

Note that Saul is now declared to be **IV. A Chosen Vessel (vv. 13-16)**

God had in mind for Paul the great ministry of bearing the message to the Gentiles, yes, and to the children of Israel, and to stand before kings. There he was, waiting in Damascus for the kind word and the helpful friendship of the willing Ananias, who went to do God's will even though with fear in his heart (before the Lord gave him assurance) knowing that he would have to deal with the one who had so boldly persecuted the church.

Note in verse 16 that the greatness of the ministry of Paul included also the privilege of suffering for Christ's sake. It is a part of our responsibility to stand ready to bear such suffering if

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He sends it to us and count it all joy that we may thus share with Him the burden of the sin of this wicked world.

Now finally we see that as the scales fell off the eyes of Paul, and he received baptism, Ananias, yes, and the whole Christian church had gained

V. A Christian Brother (vv. 17-19)

The fear of Ananias that Saul might still be a worker of evil (v. 13) was overcome by God's assurance (v. 11) that he would find him praying and that he was (v. 15) a chosen vessel of the Lord.

Consequently he calls him "brother Saul." There could hardly be a more tender and encouraging salutation to one who had gone through such an experience as is recorded in Acts 9.

Observe that Saul knew nothing of that subtle hypocrisy which is known as being "a secret disciple," for at once he made open confession of his faith in baptism, and (v. 20) "straightway he preached Christ in the synagogues, that he is the Son of God." Here is a changed life and a changed man with a burning witness for Christ!

May 13

Preaching to the Gentiles

Acts 11:1-18

MEMORY SELECTION: *I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.*—Acts 10:34-35

"The best argument for Christianity is a Christian." Peter presented just such an argument when early in the history of Christianity there arose a difference of opinion regarding the ministry of Peter to a Gentile and his family.

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came, by the grace of God, a stepping stone to higher things, leading to the broadening of the horizon of the early church.

Instead of appealing to his apostolic authority or asserting his position, Peter wisely confined himself to telling what God had done. He presented the best proof that God had actually been at work—namely, a redeemed soul.

We may learn from this lesson that the way to broaden the horizons of the church and lead it into a sphere of greater usefulness is to get

I. A Vision of God's Plan (vv. 1-10)

Peter had learned the important fact which he now conveyed to the apostles and the brethren as he presented an account of his ministry, that all men are equally precious in God's sight. Peter had had a vision, and in that vision God had very effectively shown him that whether a man is a Gentile or a Jew the Lord is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

It may not be necessary in the lesson to dwell on the details of the vision of Peter, although they are interesting and instructive, but rather to learn that what God has declared to be clean we must not regard as common.

When God speaks to us, we do well to heed His message even though it cuts directly across our ideas and prejudices, as in fact it often does. We must recognize that it is not our plan that is vital but God's plan and purpose. This is a great lesson and one which many of us in the church need to learn.

As we walk in that way, we shall have

II. An Experience of God's Power (vv. 11-15)

The Holy Spirit had fallen on the Gentiles and they had actually been saved. It is a singular thing that whereas the early church could hardly believe that a Gentile could be saved, now men are astonished if a Jew is saved. We should long since have learned that we must not, by our unbelief, limit the Holy One of Israel.

The all-powerful gospel of the grace of God is still saving men and women, both Jews and Gentiles, from their sins. Have you seen it happen in your own experience? It is a great inspiration to both faith and service. God is ready to so encourage you and me for He is the same today as He was when He sent Peter to the house of Cornelius. The only question is, "Are we willing to run His errands, to do His will, to proclaim His message?" To do that we need

III. An Appreciation of God's Word (v. 16)

Peter said, "Then remembered I the word of the Lord," and thus he had the answer to his problem.

The best way to learn the meaning of God's Word is to use it, to live it, to obey it day by day. "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). Peter had learned anew that God's Word meant just what it said. We who are God's servants should do likewise—simply believe His Word and by faith act on it.

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to stir up an interest in the hearts and minds of young men and women, yes, and of older men and women, in the purpose of God that the gospel should be preached in every nation. We need to have our missionary zeal stirred and our missionary vision broadened, and there could be no better way of doing it than this time of study in the Book of Acts.

Be enthusiastic, and try to convey your enthusiasm by the help of God to your pupils, so that the best possible results may come out of the study of these lessons!

When Children Go to Camp

(Continued from page 46)

had always been close. Now there was a communion between us that often needed no words."

This mother's eyes shine as she tells how after her conversion, the first person she led to Christ was her own twelve-year-old son.

"We had just come home from the services at the church on New Year's Eve," she recalls. "And he said, 'Mother, tell me how to be saved.' What a way to begin the new year!"

Within six months from the day Lynn went blithely off to camp, three members of the family had experienced a new life which was past understanding.

"But that left Daddy out in the cold!" The shine is gone from the speaker's eyes, now. Rueful regret is there. "Now he not only had his children going out to Sunday school every Sunday morning, he had his wife going too. Things were pretty rough for a while for Daddy."

Until September. Consenting to attend an evangelistic meeting when the family was vacationing in Colorado, one night he, too, turned his all over to Christ.

"You can well imagine," the happy, well-poised mother finishes her story, "our whole family is sold on the idea that even if it means some sacrifice every young person should have the opportunity to attend a Christian camp. Our daughter brought home that first year something more than rosy cheeks and happy memories. She brought new life in Christ to her whole family. This year I, too, am hoping to go to camp—as an instructor. I want to have a share in this wonderful way to help shape young lives in the things that count most."

Yes, Jack will be going to camp again this year. And so will Lynn. And in city and county across the nation other Jacks and Lynns are saving up their allowances with an eye on the calendar for their week at camp. It is not too late for your boy and your girl to begin looking forward to the "best week of their lives." Sending your children to a Christian camp, you, Mom, and you, Dad, stand to benefit too. For more than one young camper has brought back with him blessings which have helped to make home life more meaningful.

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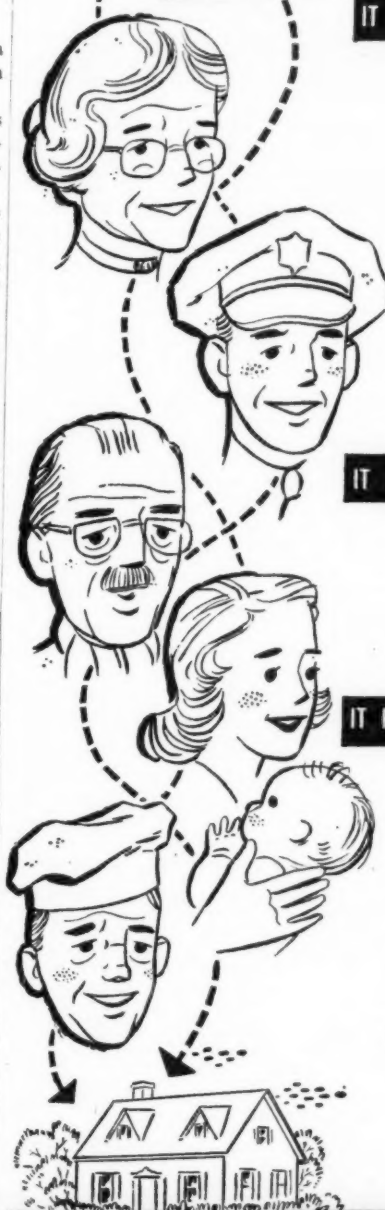
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Reviewed by J. Arthur Springer

KENNETH S. WUEST has done it again—this time with Romans! Here is the sixteenth volume in his series of word studies in the Greek New Testament for the English reader. It is written chiefly to supply a need on the part of those earnest students of the Word who have little or no familiarity with the Greek, but who desire to know the precise meaning more exactly than could be the case through reading any ordinary translation, however good. The author accomplishes this by means of three devices.

The first is word studies, by which he looks at a particular Greek word or phrase, analyzes it, studies its usage by various writers, and its translation by various linguists. The second is interpretive material, whereby he seeks the correct interpretation of the word or phrase, and of the context in which it is employed. The third is an expanded translation, in which he attempts to reap the fruit of the other two and reproduce, as nearly as possible, the full meaning contained in the original. As a basis for quotation and comment, Dr. Wuest uses the Authorized Version.

The sort of items treated in this book, and the nature of the treatment is seen in the following examples. In commenting on the phrase, "according to the spirit of holiness," in Romans 1:4, the author maintains that this phrase is in contrast to the phrase in verse 3, "according to the flesh," and that the reference is not to the Holy Spirit but to the spirit of Christ Himself. He buttresses this claim with quotations from two other authorities.

In the same verse, he comments on the final phrase, "from the dead," and points out that in the Greek there is no preposition. It is not "out from among the dead," but merely "of the dead." The point he makes is that the reference is not to the resurrection of Christ alone, but to the resurrection of all the righteous dead, which is made possible by His resurrection.

In discussing Romans 5:1, the author takes up the question whether the Greek verb translated "we have" should be rendered as it is in the Authorized Version, or whether the rendering should be "let us have peace," as it is in the American Standard Version. After conceding that the weight of manuscript evidence calls for "let us have peace," he reasons that nevertheless it should be translated "we have peace" because of the context.

This book is a gold mine of suggestive material for the student who wants to dip below the surface for precise meanings. Every serious student of the book of Romans, whether familiar with the Greek or not, should have this volume in his library.



Wuest

LUTHER, AN AUTHENTIC LIFE STORY,
by Rudolph Thiel, translated from the German by Gustav K. Wiencke. Muhlenberg Press, Philadelphia. 492 pages, \$5.00.

This reviewer has one-half dozen biographies of Luther but this book tops them all in its vivid and original presentation of the life, character, and personality of the great doctor. Instead of describing Luther, the author for the most part allows the reader to see Luther for himself in the Reformer's own words. It is Luther himself, in his correspondence, in his recorded messages, in his dealings with the Papacy, who shines forth from the printed page.

Luther is presented from two viewpoints. The first, the outward impression he made on his enemies; the second, the inward development of Luther as he came into the truth and later fought for that truth. The author paints five portraits of Luther: The Heretic, The Monk, The Warrior, The Leader, and The Watchman, grouping his life story around these five subjects. This work is heartily endorsed by this Luther-admirer, and recommended to those who desire to come to know this great man.

K.S.W.

THE GIFT IS RICH, by E. Russell Carter. Friendship Press, New York. 117 pages; cloth, \$2.00; paper, \$1.25.

This is a book about Indian Americans. The reader will come to a new appreciation of these important people; that they are men and women of great vitality, resourcefulness, and a unique outlook. Their contribution to American culture is described in a most interesting manner. Those interested in missionary work with Indian Americans will be stimulated by this book. The spirit of the writing is remarkably warm and sympathetic. The book may easily find itself at home in the missionary libraries of evangelical churches. This does not mean that this reviewer believes as the Indians believe, but rather because the author has been an objective, sympathetic reporter.

W.F.

BOOK BRIEFS

MINE TO FOLLOW, by Beulah P. Anderson. Broadman Press, Nashville. 176 pages, \$2.75. Giving herself to others in consecrated devotion, Martha Page discovers: "Our lives are given for service, but only He knows what that service is to be, or

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where it begins or ends. It is but mine to follow." Faithfully she did follow—and found the rewarding peace and joy the Lord had for her. This is a well-written, interest-holding story that is inspiring and soul-satisfying.

JEWELLED SWORD, by Ruth Livingston Hill. J. P. Lippincott Co., Philadelphia. 253 pages, \$2.95. Discontented and discouraged, Dave Truscott is suddenly thrust into new circumstances when he witnesses an accident involving rich, glamorous Darla Ray, and quiet, pretty Anne Wrenn. As he becomes better acquainted with each of them he learns wherein lies a person's true worth, and comes to know Christ as Saviour. Then he gets his feet on the ground and finds the joy and peace for which he had longed. Writing in the style of her famous mother, the author has produced an inspiring story with realistic characters.

JOHN'S WITNESS TO JESUS, by George Appleton. Association Press, New York. 96 pages, \$1.25. This small commentary on the Gospel of John is true to the Scriptures and contains much basic teaching which will be helpful to the reader.

THE DOCTRINES OF GRACE, by T. T. Shields. The Gospel Witness, Toronto. 208 pages. Seventeen lectures by a man of God who for forty-five years pastored the Jarvis Street Baptist Church of Toronto. These "Thursday night lectures" deal with God's marvelous grace as related to His sovereignty, election, total depravity, justification, eternal security and kindred subjects. These messages are thorough and scholarly, masterpieces of exposition.

NOT THE RIGHTEOUS, by Jack Odell. Fleming H. Revell Co., Westwood, N.J. 158 pages, \$2.00. The announcer for the Pacific Garden Mission's radio program "Unshackled" has gathered together several of the life stories which have been dramatized on that program. The power of the gospel in saving the soul and transforming the life is unmistakably portrayed in this book. It demonstrates in a practical way what the Lord is able to do for those who trust Him. Eugenia Price, formerly writer and producer of the program, writes the introduction.

PAUL AS A LEADER, by Carl A. Collins, Jr. Exposition Press, New York. 144 pages, \$4.00. Here is a fine study of the many facets of the apostle Paul's character as seen in his ability to organize, counsel, train leaders, teach and preach. The author uses Acts and the Pauline Epistles as the basis for his work, and writes with the conviction that such leaders as Paul are needed today.

THE SECRET OF GREATNESS, by Reuben K. Youngdahl. Fleming H. Revell Co., Westwood, N.J. 188 pages, \$2.50. Seventeen interesting and stimulating sermons by the pastor of the Mount Olivet Lutheran Church in Minneapolis. The messages are both personal and practical. The challenge is usually driven home by a most apt illustration. A profitable book to read.

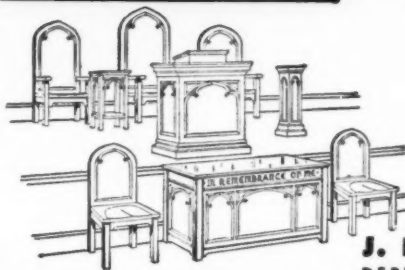
6 WEEKS TITHING CAMPAIGN, by Basil Miller. Chandler Publications, Dallas, Tex. 129 pages, \$2.00. Here is a complete program for a church desirous of putting on a campaign to increase its tithers. The preparations are carefully outlined and commented upon. The main body of the book contains sermons or talks on tithing for all groups and ages. There is also material for use in bulletins, sermons, bulletin boards, papers, and other means of advertising.

EXPERIENCING GOD. FINDING GOD SUFFICIENT, by Norman B. Harrison. Harrison Service, Inc., 3112 Hennepin Ave., Minneapolis 8. 48 pages (paper), 35c. The contents of this brochure come from the Word of God, and also from that Word as operative in the life of the author, as he relates some of his experiences. Designed to give aid and comfort to the sorely tried saint, it is warmly recommended for its helpfulness and for its richness of truth.

EVEN AS YOU AND I, by Nelle Wahler Kulow. Wartburg Press, Columbus, Ohio.

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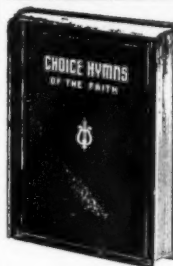
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72 pages, \$1.00. The author, mother of six children, gives an ordinary homemaker's interpretation of some of the very human women in the Bible. The fifteen sketches are excellent portrayals of these characters who had loves, fears, joys, worries, yearnings, and strivings similar to those that concern us today. Refreshing in style and recommended.

OFFERTORY ENCORES, by George S. Schuler. Ives Music Press, Archbold, Ohio. 32 pages, 85¢. Here are twenty-six simple transcriptions of familiar hymns and gospel songs by an eminently successful teacher, composer, and arranger. All bear the stamp of his own unique style. Notated for both piano and organ, they are simple enough for the average player, yet parts are sufficiently challenging for the accomplished performer. A good book for church use and for organ and piano teaching.

THE HEART OF PETER MARSHALL'S FAITH, by Peter Marshall. Fleming H. Revell Co., Westwood, N.J. 46 pages, \$1.00. This small book contains a reprint of two of the best messages from the author's well known Mr. Jones, Meet the Master.

COME HEAR THE STORY, text by Nona Keen Duffy, music by Faith Chambers Wilson. Lillenas Publishing Co., Kansas City. 20 pages, 40¢. This is a Christmas pageant "for unchanged voices." It is flexible in arrangement, being adjustable to use for groups of all sizes and varying talents. Both a singing and a verse choir are used. An adult choir can also be used as an addition. This composition is evidently an innovation in Christmas pageants, and promises to be quite impressive.

CAREERS FOR CHRISTIAN YOUNG PEOPLE, by Margaret Graham. Van Kampen Press, Wheaton. 112 pages, \$1.75. This book presents Christian young people with the skilled counsel they need on a subject about which little is written from the Christian viewpoint. The fifteen chapters deal with as many different professions or callings into which the Christian youth or maiden may honorably fit. This is no dull catalog of vocations for ambitious people, but a vivid description of various opportunities in all of which the Christian may serve God, as he or she earns a livelihood.

BETTER CHURCH BULLETINS, by Stella O. Barnett. Fleming H. Revell Co., Westwood, N.J. 128 pages; cloth, \$2.00; paper, \$1.00. This is more of a book of "quotable quotes" than a book on how to make better church bulletins. Inspirational sentences, paragraphs, and poems for use as "filler" material are classified under various headings. Not all the authors quoted are evangelicals, therefore the Christian worker using the book will need discrimination.

KEYS FOR THE SUNDAY SCHOOL SUPERINTENDENT AND OFFICERS, by LaVose A. Wallin. Christian Education Partner Service, Glendale, Calif. Trade Representative: Cowman Publications, Inc., Los Angeles. 24 pages (paper), 50¢. Another handbook in the helpful "keys" series, that may be used by the individual or as a study book for a leadership training course. It gives in concise form the duties of Sunday school officers, suggestions for enlisting and training workers, and other useful ideas. Small in size but filled with good material.

THE IDEA BOOK FOR YOUNG PEOPLE'S MEETINGS, by Richard J. Mullin. Moody Press, Chicago. 96 pages (paper), \$2.25. Leaders of youth groups will do well to purchase this book for it is rich in ideas and suggestions with regard to the youth program of the church. The programs are so arranged as to present variety in material and in method of presentation. They are designed to encourage participation of the group as a whole. Emphasized in the fifty-two programs given are such aspects of the Christian life as Bible study, missions and service.

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House, Grand Rapids. 60 pages (paper), \$1.00. The handcrafts suggested here should interest not only junior age boys and girls, but also those a bit older and younger as well. Many of the projects are useful as well as entertaining, and can be made from materials already at hand.

TREASURE BEYOND TAURUS, by Gene Farrell. Van Kampen Press, Inc., Wheaton. 88 pages, \$1.00. This interesting work of fiction is based on Acts 13, 14. Imaginary characters are added to the familiar scriptural ones to show the effectiveness of the gospel to both Jew and Gentile.

FOREST FRIENDS, by May Hall Thompson. Van Kampen Press, Wheaton. 79 pages, \$1.00. City twins move to the forest and learn about nature firsthand. They also solve a minor mystery. God's handiwork in creation is emphasized in this wholesome, interesting story.

CHRISTIAN PARENTS BABY BOOK, by Alta Erb and Winifred Paul. Herald Press, Scottsdale, Pa. 48 pages, \$2.75. An attractively prepared book with room to show baby's growth physically, emotionally, mentally, socially, spiritually, etc. There are also brief pointers and precepts interspersed as to baby's proper nurture.

EVANGELISTIC ILLUSTRATIONS FROM THE BIBLE, by Faris D. Whitesell. Zondervan Publishing House, Grand Rapids. 121 pages, \$1.75. This unique book presents 140 lists of illustrations suitable for evangelistic messages, all drawn from the Bible itself. The author feels that "half or more" of the illustrations used should be of this nature.

STEWARDSHIP SERMONETTES, by Richard V. Clearwaters. Baker Book House, Grand Rapids. 120 pages, \$1.50. Fifty-two brief messages on Christian giving by the pastor of the Fourth Baptist Church, of Minneapolis. Originally given by the author as "sermonettes" before the Sunday morning offering. The writer believes strongly that tithing is obligatory on Christians, and that it must be so-called "storehouse tithing."

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THE MINISTERS MANUAL FOR 1956, compiled and edited by M. K. W. Heicher and G. B. F. Hallock. Harper & Brothers, New York. 395 pages, \$2.75. This thirty-first annual edition of a well-known volume contains complete materials, including sermon outlines, for three services each week of the year. In addition there are children's sermons, funeral sermons, Good Friday sermons, and a mass of other information. Such a book as this can be very useful but could also serve as a "crutch." We suspect that those who possess the book might face considerable temptation along this line.

A STUDY OF THE BOOK OF ACTS, by Charles J. Woodbridge. Baker Book House, Grand Rapids. 151 pages, \$2.50. This unusual volume on Acts does not attempt a verse by verse analysis but rather takes a key verse from each chapter and builds around that. Recommended.

THE LIBERATING SECRET, by Norman Grubb. Christian Literature Crusade, Fort Washington, Pa. 200 pages, \$2.00. This is a fine and able treatise on a difficult but greatly needed truth—that ideal life of the believer sometimes called "the Victorious Life," or "The Throne Life," or "The Spirit-filled Life." There are lucid explanations of such important scriptures as Romans 6-8 and I John 1, 2. Repentance, confession and restitution are emphasized and explained. Temptation and sin are shown in their true relationship. This book

should help any sincere seeker to experience the more abundant life in Christ Jesus.

THE GOSPEL OF JOHN FOR EASY READING, by Rosa Cornelia Veal. Moody Press, Chicago. 128 pages (paper), 35c. The King James version of this beloved Gospel is used, but the phrases of the familiar verses are arranged on each page in a novel form which should make for easier reading and greater comprehension. In addition, the sections within the chapters are sub-titled so as to give additional help to readers unfamiliar with the text.

THE FLAME OF GOD'S LOVE, by F. J. Mokma. Moody Press, Chicago. 64 pages (paper), 75c. A devotional Bible study, in which the concept of God's love is lifted from the plane of mere sentimentality to the high ground of God's holiness. This is a welcome contribution to Christian literature. The difference between God's love and human affection is pointed out, as well as the necessity and the provision for the love of God in our lives. The author also does well to show that the love of God in the believer's heart, and the power of the Holy Spirit, demand separation from sin.

BRIEF OUTLINES OF THINGS TO COME, compiled by Theodore H. Epp. Moody Press, Chicago. 128 pages (paper), 35c. This Moody Colportage Library book consists of chapters on various aspects of prophecy taken from the writings of Scofield, Pettingill, Camp, Ironside, Brooks, and DeHaan. The compiler himself adds two chapters, "Daniel's Seventieth Week," and "Doomsday." All the articles approach the subject from the premillennial standpoint, with an emphasis on the pre-tribulation rapture of the Church. An excellent "primer" to introduce the beginner to the importance of a careful study of the prophetic Word.

THE POCKET COMMENTARY OF THE BIBLE (Part Two—Genesis 10-21), by Basil F. C. Atkinson. Moody Press, Chicago. 96 pages (paper), 50c. A verse-by-verse commentary covering the important scriptural events from the dispersion of the sons of Noah down to the birth of Isaac. The work is devotional and homiletical with a strong emphasis on the study of types. Answers which usually prove helpful are provided for the problems met by the average reader of the English Bible.

LIVING STORIES OF FAMOUS HYMNS, by Ernest K. Enurian. W. A. Wilde Co., Boston. 144 pages, \$2.00. Brief but fascinating accounts of the writing of fifty well-known hymns.

THE LIVING BIBLE (Chapter by Chapter), by Amos R. Wells. W. A. Wilde Co., Boston. 343 pages, \$2.00. A brief devotional paragraph is supplied for each chapter of the Bible (in a very few cases several chapters are linked together). The work is arranged so as to be used with the reading of the Bible a chapter a day until the whole is completed in 169 weeks. Comments are reverent in tone and always along the line of personal application of the Scripture at hand.

BIBLE WOMEN OF FAITH, by Hazel G. Neal. Warner Press, Anderson, Ind. 158 pages, \$2.00. The author has "searched the Scriptures" and written brief pen portraits of thirty-two Bible women. Since it contains a wealth of background and resource material the volume will be helpful to many. As imaginary conversations are used, not every reader will be satisfied with all that is said.

ETERNITY IN THEIR HEART, by Lon Woodrum. Zondervan Publishing House, Grand Rapids. 252 pages, \$3.00. A Christian girl, the daughter of a minister, and an agnostic young doctor dominate the action of this heart lifting, prize winning novel. Unselfishly devoting her life to others, the girl wins the doctor's respect, admiration, and love. Through her influence he finally recognizes his own need of the Saviour.

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RUTH TRENT, by Ethel Matson. Zondervan Publishing Co., Grand Rapids. 153 pages, \$2.00. This Christian novel with missionary emphasis is a splendidly related tale of a worldly girl's conversion and eventual call to serve Christ. The emotional impact of the story is strong and the spiritual message always present. We recommend this book to young and old alike.

52 DYNAMIC PARABLE TALKS TO YOUNG FOLKS, by John Henry Sargent. W. A. Wilde Co., Boston. 116 pages, \$2.00. Each of the parables dealt with is accompanied by a prayer and Scripture portion. Emphasis is on the importance of right living. Interestingly written, but unfortunately the author does not always make it clear that only the transforming power of Christ in the life makes Christian living possible.

WHAT'S THE DIFFERENCE IN PROTESTANT AND ROMAN CATHOLIC BELIEFS? by Arthur G. Reynolds. Abingdon Press, Nashville. 63 pages (paper), \$2.50 per dozen. This booklet contrasts Roman Catholicism and Protestantism in regard to their essential beliefs. The work is well done and can on the whole be highly commended. However it seems to us that in a few places the author concedes too much to the Roman Church. Also, on page 44, he evidently rejects the position of those who regard the Bible "as a source of infallible authority"; and on p. 38 he thoroughly endorses the "ecumenical movement" and the World Council of Churches.

BIBLE STORIES TO COLOR, Drawings by George Pollard.

STORIES OF DAVID, by Howard A. Fischer. Moody Press, Chicago. About 30 pages each, 25c each. Each page contains a large sized picture suitable for a child to color. Under each picture are a few brief lines explaining the scene. Attractive and useful.

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QUICK QUOTES FOR CHURCH BULLETINS, by Paul E. Holdcraft. Abingdon Press, Nashville. 78 pages (paper), 75c. Here are more than 1500 short, sharp, terse statements of spiritual, moral, or secular truth. Pastors and church secretaries will be able to make good use of many of these statements in weekly church calendars, on outside bulletin boards, etc.

PASTOR AT RIVER BEND, by Clark Duncan. Wartburg Press, Columbus, Ohio. 134 pages, \$1.25. The man who has promised God to diligently preach the gospel and faithfully witness for Him has a bigger job than most people realize. Ralph Kern made such a promise, and very soon enemy forces sought to thwart his effectiveness for God. The true-to-life experiences of the Kern family as described in this new novel should afford food for thought concerning the peculiar problems of a pastor and his family.

UNDER THE RED BOWS, by Aunt Theresa Worman. Moody Press, Chicago. 64 pages (paper), 50c. Seven Christmas stories by the well known director of the "KYB Club" of radio station WMBI. These will be enjoyed by children and appreciated by parents who desire wholesome, interesting Christian literature for the younger members of the family.

HANDBOOK OF BIBLE HISTORY (Book I), by G. Stob. Wm. B. Eerdmans Publishing Co., Grand Rapids. 137 pages, \$1.00. This, the first of a series, relates the Bible narrative from creation to the rule of David. Each lesson is divided into four sections—assigned Scripture, a synopsis of the reading material, the teaching set forth in the passage, and questions covering the lesson. Should be especially helpful to Sunday school teachers.

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PROPHECY AND HISTORY IN RELATION TO THE MESSIAH, by Alfred Edersheim. Baker Book House, Grand Rapids. 391 pages, \$3.75. Old Testament prophecy is shown to be fulfilled in Jesus Christ, and the Old Testament prophetic Scriptures are defended against the attacks of destructive higher criticism. The author (1825-89) was a noted Hebrew Christian scholar and at one time taught at Oxford.

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Grand Rapids. 490 pages, \$3.95. An edifying and Scriptural exposition written in 1875 by a professor of the United Presbyterian College at Edinburgh.

EUSEBIUS' ECCLESIASTICAL HISTORY. Baker Book House, Grand Rapids. 539 pages, \$3.95. The author (A.D. 260-340) was a courtier of the Emperor Constantine and by this work earned the title "The Father of Church History." For the period covered (1-324) this is the most important volume of church history in existence. The present English translation was made in the nineteenth century.

EXPOSITORY OUTLINES ON THE WHOLE BIBLE, Vol. XX, by Charles Simson. Zondervan Publishing House, Grand Rapids. 574 pages, \$3.95. This volume covers James and Jude.

THE WESTMINSTER PULPIT, VOL. X, by G. Campbell Morgan, Fleming H. Revell Co., Westwood, N.J. 350 pages, \$4.00. This final volume contains twenty-six additional sermons from the "prince of expositors," plus a topical and a textual index for the whole set.

THE HOLY SPIRIT OF GOD, by W. H. Griffith Thomas. Wm. B. Eerdmans Publishing Co., Grand Rapids. 303 pages, \$3.00. A valuable reprint of the Stone Foundation Lectures given in 1913 at Princeton Seminary by a great Bible expositor of the past generation. Dr. Thomas in the four sections of the book deals with the doctrine of the Holy Spirit Biblically, historically, theologically, and practically.

HARVEST OF SONGS, composed by David L. Ives. Ives Music Press, Archbold, Ohio. 40 pages, 50c. A late and attractive publication from one of the most promising and successful of modern composers and publishers. There are forty-two songs and three choruses, all by Mr. Ives. About half are 1955 copyrights. There are appealing songs for both soloists and singing groups.

THE MYSTERY OF THE GOLDEN KEY, AND OTHER STORIES, compiled by Melvin A. Jones. Moody Press, Chicago. 127 pages (paper), 35c. A collection of twenty interesting stories for children, written by Ken Anderson, Theodore Epp, Dorothy Haskin, and others. The message of salvation is clearly presented for the unsaved, and practical applications for Christians are made from events of everyday life.

New Christian Camp for Boys and Girls

Twenty-eight acres of ground, together with a fully equipped and steamheated hotel, have been recently acquired by the Highland Lake Bible Conference in Pennsylvania.

Situated high up in the Pocono Mountains and hugging the shore of Heart Lake, the property has been named Harmony Heart Camp, and will be used to provide a Christian camp for boys and girls in the summertime.

"It was miraculously given," says evangelist Merle Fuller, director.

At Harmony Heart Camp, for seven weeks this summer, over 600 children will enjoy the benefits of healthy outdoor play, supervised handicraft, the best of nourishing food, and a training in the things of God—all under the finest Christian leadership and counsel.

Adequately staffed for all physical needs, the central aim of the camp is "to provide a well-rounded program that will develop Christ-like character, and send the children home strengthened in spirit, soul, and body."

The date set for camp opening is June 30; closing date, Aug. 18. From Aug. 19 through Labor Day the camp will be open for a general Bible conference.


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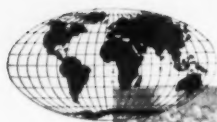
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Evangelism

engagements

for

APRIL

William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



East

MAINE

PORTLAND: Apr. 22-29, First Baptist Church. *Sweeting*

NEW HAMPSHIRE

GRASMERE: Apr. 22-29, First Baptist Church of Goffstown, Bruce N. Garnsey, pastor. *Leininger*

NORTH CONWAY: Apr. 17-29, First Baptist Church, A. Eugene Lloyd, pastor. *Manderson*

NEW JERSEY

CAMDEN: Apr. 18, St. Paul's Evangelical Lutheran Church, J. W. Taylor, pastor. *Sweeting*

DOVER: Apr. 6, First Baptist Church, E. M. Miller, pastor. *Sweeting*

HAWTHORNE: Apr. 8-11, North Paterson Reformed Church. *Sweeting*

JERSEY CITY: Apr. 13, Trinity Baptist Church, R. Paludniak, pastor. *Sweeting*

NEWARK: Apr. 7, T.N.T. Rally, Evangelical Baptist Church, Evangelistic Committee of Newark. *Sweeting*

PATERSON: Apr. 20, Riverside Reformed Church, R. E. Detrich, pastor. *Sweeting*

POINT PLEASANT: Apr. 1, Harvey Memorial Methodist Church, James F. Boughton, pastor. G. Anderson

NEW YORK

AUBURN: Apr. 29-May 4, Immanuel Baptist Church, Robert Paul, pastor. *Teuling*

BLACK RIVER: Apr. 5-15, First Baptist Church, Floyd A. Childs, pastor. *Leininger*

CASTLE CREEK: Apr. 8-15, First Baptist Church, Eldon Brock, pastor. *Cherdin*

CIRCLEVILLE: Apr. 11, Circleville Presbyterian Church, C. S. Jessen, pastor. *Fuller*

ELMIRA: Apr. 1-15, Southside Baptist Church. *Harpell*

NEW YORK: Apr. 1, First Baptist Church. *Sweeting*

NEW YORK: Apr. 1-29, First Baptist Church. (Supplying pulpit on Fridays and Sundays.) *Ayer*

POUGHKEEPSIE: Apr. 29, Tabernacle Baptist Church, Wayne J. Shellenberger, pastor. *Fuller*

SALAMANCA: Apr. 24-May 6, Evangelical United Brethren Church, L. Donelson, pastor. *Peterson*

SAUGERTIES: Apr. 24-27, First Baptist Church, Montreville Seely, pastor. *Fuller*

TROY: Apr. 9-10, New York State Conservative Baptist Convention, Luther R. Bunting, president. *Ayer*

PENNSYLVANIA

ALLENTOWN: Apr. 13-22, Bethel Church, Walter Frank, pastor. *Crusade Trio*

ALTOONA: Apr. 13-15, Calvary Independent Baptist Church, Ralph H. Stoll, pastor. *Fuller*

AMBLER: Apr. 11-22, Grace Baptist Church, Burton Murdock, pastor. *Carrara*

BLOOMSBURG: Apr. 7, Youth for Christ, Bloomsburg Gospel Center, Ralph Lentz, director. *Yost*

CLYMER: Apr. 1-13, Calvary Baptist Church, R. S. Yeater, pastor. *Manderson*

CORRY: Apr. 17-29, First Baptist Church, Robert J. DeBoer, pastor. *Gray*

DUNBAR: Apr. 29-May 13, First Baptist Church, Homer H. Boese, pastor. *Ritchardson*

ERIE: April 14, Youth for Christ. *Manderson*

HOMESDALE: Apr. 17-29, Homesdale Gospel Tabernacle, William Pisauero, pastor. *Britton*

HUNTINGDON: Apr. 17-29, Calvary

Baptist Church, Dick Meyers, pastor. *Threlfall*

INDIAN HEAD: Apr. 3-8, Indian Head Evangelical United Brethren Church, Lloyd G. Mulhollem, pastor. *Miller*

JOHNSTOWN: Apr. 17-29, First Evangelical-Congregational Church, Fred T. Fink, pastor. *Davidson*

KANEVILLE: Apr. 10-22, Evangelical United Brethren Church, Charles Gray, pastor. *Peterson*

LACEYVILLE: Apr. 22, Braintrim Baptist Church, A. N. Malles, pastor. *Fuller*

LAKE ARIEL: Apr. 15-22, Lake Ariel Bible Protestant Church. *Cherdin*

LANDISBURG: Apr. 17-29, Landisburg Firemen's Hall, Cloyd Hull, chairman. *Miller*

LIMERICK: Apr. 3, Non-sectarian fellowship, Clarence H. Didden, chairman. *Fuller*

MONTOURSVILLE: Apr. 5, Community Baptist Church, Paul Plack, pastor. *Fuller*

NEW BETHLEHEM: Apr. 8-22, Grace Baptist Church, Robert Snyder, pastor. *McCone*

NORTH EAST: Apr. 15-27, Greenfield Baptist Church, H. W. Flagg, pastor. *Collins*

PITTSBURGH: Apr. 3-15, Sandusky Street Baptist Church, George I. Stitt, pastor. *Gray*

READING: Apr. 28, West Wyomissing Youth for Christ, Ralph Howe, director. *Yost*

SHARON: Mar. 26-Apr. 1, Penn Avenue Baptist Church, Allen M. Cherry, pastor. *Fuller*

YORK: Apr. 9-15, York Bible Church, O. M. Kraybill, pastor. *Miller*



South

ARKANSAS

PARIS: Apr. 16-22, First Baptist Church, Dale McCoy, pastor. *Brannon*

Val Cloud



John Carrara



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FLORIDA

ORANGE PARK: Apr. 22-29, First Baptist Church, George Mims, pastor. *H. Pyle*

PENSACOLA: Apr. 30-May 13, Brent Baptist Church, Dalphus Price, pastor. *Britton*

GEORGIA

ATLANTA: Apr. 21, Youth for Christ. *H. Pyle*

CARTERSVILLE: Apr. 2-8, First Baptist Church, J. Howell Perry, pastor. *Brannon*

EAST POINT: Apr. 10-15, Colonial Hills Baptist Church. *Hammontree-Beckwith*

KENTUCKY

HARTFORD: Apr. 2-15, First Baptist Church, Richard Cook, pastor. *Britton*

PADUCAH: Apr. 18-29, Mizpah Presbyterian Church, Joseph C. Gardner, pastor. *Marchbanks*

LOUISIANA

PINEVILLE: Apr. 23-29, First Baptist Church, Houston Smith, pastor. *Brannon*

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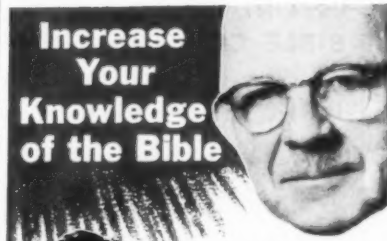
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MISSISSIPPI

JACKSON: Apr. 9-15, Van Winkle Baptist Church, H. A. Milner, pastor. *Brannon*

NORTH CAROLINA

ASHEVILLE: Apr. 11, Asheville Bible Church, Wesley G. Hurni, pastor. *Marchbanks*

BRYSON CITY: Apr. 6-8, Great Smoky Mountains Bible Conference, Southern Bible Testimony, Inc. *Marchbanks*

OKLAHOMA

ENID: Apr. 1-15, City-wide campaign. *J. Johnson*

MUSKOGEE: Apr. 4-15, Eastern Heights Baptist Church, Lloyd Jones, pastor. *H. Pyle*

OKLAHOMA CITY: Apr. 1-15, Capitol Hill Baptist Church. *Fanning*

WEATHERFORD: Apr. 2-6, Southwestern State College Auditorium, R. H. Burton, chairman. *Speake*

SOUTH CAROLINA

CHARLESTON HEIGHTS: Mar. 25-Apr. 1, Midland Park Baptist Church, Charles Betty, pastor. *H. Pyle*

GREENVILLE: Apr. 16, Bob Jones University. *Sweeting*

SPARTANBURG: Apr. 14, Baptist Association rally, H. Bidgood, chairman. *Sweeting*

SPARTANBURG: Apr. 15, Green Street Baptist Church. *Sweeting*

TENNESSEE

MEMPHIS: Apr. 10-22, Christian and Missionary Alliance Church, Chester Damron, pastor. *Cloud*

MILAN: Mar. 25-Apr. 1, First Presbyterian Church, William B. Edwards, pastor. *Calhoun*

TEXAS

LUBBOCK: Apr. 8-22, First Baptist Church. *Martin*

NACOGDOCHES: Apr. 22-29, Fredonia Hill Baptist Church. *Fanning*

VIRGINIA

DRAPER: Apr. 15-25, Drapers Valley Presbyterian Church, Preston O. Sartelle, pastor. *W. Johnson*

NEWPORT NEWS: Apr. 2-15, Riverside Baptist Church, David G. Anderson, pastor. *Calhoun*

ROANOKE: Apr. 18-29, Melrose Presbyterian Church. *Hammontree-Beckwith*

WEST VIRGINIA

BECKLEY: Mar. 25-Apr. 8, Mount Tabor Baptist Church, B. C. Jennings, pastor. *Boren*

CHELYAN: Apr. 1-8, First Baptist Church. *Kindig*

MADISON: Apr. 24-May 6, Madison Baptist Church, H. Eldon Waltz, pastor. *Sengpiel*



Central

ILLINOIS

AURORA: Apr. 22-29, Central Bible Church, Robert Kinney, pastor. *Calhoun*

CARTHAGE: Apr. 21, First Baptist Church, Robert J. Bulkeley, pastor. *Lintz*

CLINTON: Apr. 9-15, First Baptist Church, Casper Allen, pastor. *Levin-Findley*

EAST PEORIA: Apr. 4-15, Evangelical United Brethren Church, Arthur Walters, pastor. *McAllister*

GROVELAND: Mar. 25-Apr. 1, Groveland Evangelical United Brethren Church, Parke D. Bailey, pastor. *Handford*

KANKAKEE: Apr. 1-8, Calvary Bible Church, J. Omar Brubaker, pastor. *Long*

MASON CITY: Apr. 29-May 13, First Baptist Church, L. L. Newell, pastor. *Stucky*

MORTON: Apr. 25-29, Missionary conference of Rural Home Missionary Association, Civic Auditorium, C. E. Rediger, general director. *McCone*

WYANET: Apr. 1-8, First Congregational Church, Evert Claton, pastor. *Levin-Findley*

INDIANA

BOONVILLE: Apr. 3-15, Calvary Baptist Church, Fred Crown, pastor. *Davidson*

COLUMBIA CITY: Mar. 20-Apr. 1, First Baptist Church, Dale Heinbaugh, pastor. *McCone*

ELKHART: Apr. 18-29, First Brethren Church, R. K. Higgins, pastor. *Emmons*

ELLETSVILLE: Apr. 22-29, First Baptist Church, Robert Perkins, pastor. *McAllister*

FORT WAYNE: Apr. 7, First Missionary Church, Cornelius Vlot, pastor. *Lintz*

HAMMOND: Mar. 18-Apr. 1, First Regular Baptist Church, James Frink, pastor. *Davidson*

MARION: Mar. 27-Apr. 8, Union Chapel Church, Ralph Rickner, pastor. *Kees*

IOWA

DES MOINES: Apr. 8-15, Evangelical Free Church, Levi B. Olson, pastor. *Nelson*

MUSCATINE: Apr. 16-20, High School Auditorium, V. D. Nietzel, chairman. *Speake*

KANSAS

McPHERSON: Apr. 17-22, Mission Covenant Church, Stanley Benson, pastor. *Nelson*

PORTIS: Apr. 9-13, Portis High School Auditorium, J. E. Kissell, chairman. *Speake*

MICHIGAN

HASTINGS: Apr. 9-15, First Baptist Church, Russell Houseman, pastor. *Teuling*

MARCELLUS: Apr. 8-22, Edwards

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Corners Methodist Church, Henry House-
man, pastor. *Ritchardson*

MILFORD: Apr. 4-15, First Community
Church of Mandon Lake, Dorr Fockler,
pastor. *Crowell*

MOUNT CLEMENS: Mar. 20-Apr. 1,
Maranatha Baptist Church, Joseph H.
Carpenter, pastor. *Threlfall*

ROMULUS: Apr. 2-15, Calvary Bap-
tist Church, Lonnie England, pastor.
Threlfall

MINNESOTA

CLOQUET: Apr. 29-May 6, Bethany
Evangelical Covenant Church, P. A.
Langrand, pastor. *W. Johnson*

ROUND PRAIRIE: Mar. 29-Apr. 1,
Community Church, Les Felker, pastor.
Sheveland

WINONA: Apr. 4-15, Calvary Bible
Church, Nisse Hamilton, pastor. *Sheve-
land*

WYOMING: Apr. 1, Coon Lake Coven-
ant Church, Royal Lindquist, pastor.
Crowell

MISSOURI

BRUNSWICK: Apr. 2-15, First Baptist
Church, Jerry Seabough, pastor. *Conner*

DELTA: Apr. 16-29, First Baptist
Church, R. N. Hackley, pastor. *Conner*

HENRIETTA: Mar. 26-Apr. 1, First
Baptist Church, W. A. Pendergrass,
pastor. *Conner*

ILLMO: Apr. 30-May 13, First Baptist
Church, Charles Marshall, pastor. *Conner*

WEBB CITY: Mar. 28-Apr. 8, Frisco
Church, K. Rees, pastor. *Cloud*

OHIO

AKRON: Apr. 10-15, First United Pres-
byterian Church, William P. Cooke,
pastor. *Place*

CINCINNATI: Apr. 10-22, Forestville
Baptist Church, Richard R. Channell,
superintendent. *Kees*

CLEVELAND: Apr. 12, N.A.E. Conven-
tion, Hotel Hollenden. *Ayer*

FINDLAY: Apr. 1-15, First Evangelical
United Brethren Church, Jerald Fleming,
pastor. *P. Shuler*

FINDLAY: Apr. 3-8, Calvary Baptist
Church, T. Richard Dunham, pastor.
Place

FINDLAY: Apr. 4-15, First Brethren
Church, Forest Lance, pastor. *Emmons*

IRONTON: Apr. 17-22, Lorain Street
Baptist Church, Samuel A. Sedziol,
pastor. *Place*

NEW CARLISLE: Apr. 9-22, Bethel
Baptist Church, Harold Gray, pastor.
Sengpiehl

TOLEDO: Apr. 22-27, First United
Presbyterian Church, Paul L. Downes,
pastor. *Teuling*

VAN WERT: Apr. 16-29, Christ for
Van Wert County, Wayne Ries, chair-
man. *P. Shuler*

XENIA: Apr. 24-29, Emmanuel Baptist
Church, Lewis W. Button, pastor. *Place*

WISCONSIN

OSHKOSH: Apr. 6-8, First Baptist
Church, Charles Pack, pastor. *Libbey*

RICE LAKE: Apr. 30-May 4, School
auditorium, Irving Johnson, chairman.
Speake

WAUPACA: Apr. 8-22, First Baptist
Church, A. U. Russell, pastor. *Stucky*

WAUSAU: Apr. 23-27, Youth building,

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Marathon Park, Wallace Olson, chairman. *Speake*



West

ARIZONA

PHOENIX: Apr. 1-6, Valley Baptist Church. *Stemming*

CALIFORNIA

FRESNO: Apr. 16-22, East Belmont Community Bible Church. Henry H. Friesen, pastor. *Guido*

HAWTHORNE: Apr. 29-May 6, Del Aire Baptist Church. C. Marvin Andersen, pastor. *Guido*

TUJUNGA: Apr. 8-15, First Baptist Church. Gordon Davies, pastor. *Guido*

COLORADO

BENNETT: Apr. 16-29, Bennett Baptist Church. Philip LaBue, pastor. *Handford*

LITTLETON: Apr. 18-29, Littleton Baptist Church. Ernest Humphries, pastor. *Sheveland*

WESTMINSTER: Apr. 2-15, Westminster Baptist Church. Aubrey Nelson, pastor. *Handford*

MONTANA

BILLINGS: Apr. 3-8, Church of the Air, W. D. Stewart, pastor. *Harrison*

NEBRASKA

HOLDREGE: Apr. 24-May 6, Trinity Evangelical Free Church, Willard Eckman, pastor. *Nelson*

OMAHA: Apr. 24-May 6, Grace Baptist Church, Frank Fotoplos, pastor. *Carrara*

OREGON

CRAWFORDSVILLE: Apr. 18-29, Community Church. Paul Turnidge, pastor. *Sutera*

DALLAS: Apr. 4-15, Christian and Missionary Alliance Church, Herbert Anderson, pastor. *Sutera*

PEDEE: Mar. 21-Apr. 1, Pedee Community Church, Floyd Pollock, pastor. *Sutera*

SCIO: Apr. 1-6, Scio Baptist Church, Gerald M. Manley, pastor. *Wills*

STATON: Apr. 15-20, First Christian Church, C. R. Freeman, pastor. *Wills*

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WYOMING

CASPER: Apr. 15-29, Calvary Baptist Church, John Weidenaar, pastor. *Boren*

LA GRANGE: Mar. 25-Apr. 1, La Grange Community Church, L. D. Manlove, pastor. *W. Johnson*

LANDER: Mar. 18-Apr. 1, First Baptist Church, H. H. Bailey, pastor. *Stucky*



Canada

OROMOTO, N.B.: Apr. 1-13, Oromoto United Baptist Church. *Russell*

UPPER GAGETOWN, N.B.: Apr. 16-27, Upper Gagetown United Baptist Church. *Russell*

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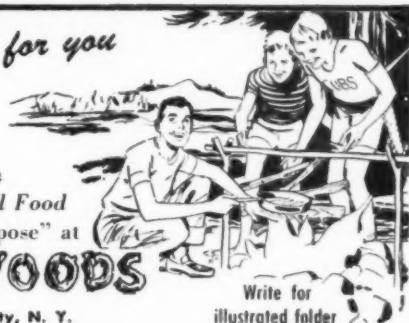
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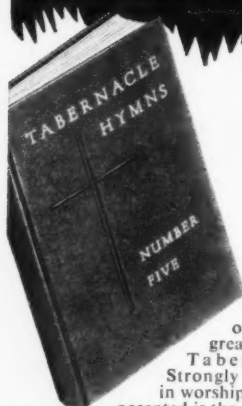
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Institute and Alumni

HERBERT LOCKYER, JR., Editor



Al Smith looks on as Don Hustad, director of sacred music course, plays instrument which be-
longed to Major Whittle. Guy Latchaw, of music faculty, tries the Bliss organ. Chicago Tribune

Highlights of Founder's Week

No one can adequately appraise the
value of a Founder's Week Confer-
ence. All we can do is report on what
took place. Many at the school say the
Fiftieth Founder's Week was as "steady"
as any conference in the past ten or
twelve years. The attendance did not
fluctuate a great deal—the crowds were
good all week long. On Saturday night at
Moody Memorial Church there was
standing room only. Dr. Wilbur Smith
commented, "We did not get crowds like
this at Founder's week when I was with
the Institute fifteen years ago."

Dr. William Culbertson's keynote ad-
dress on "Present Suffering and Future
Glory" seemed to set the emphasis for
many of the speakers. Heaven was the
key word of the conference and no doubt
the recent martyrdom of the five mis-
sionaries in Ecuador had something to
do with this. On missionary night at
Moody Church, eyes were wet with tears
and hearts were moved as between 200
and 300 young people came forward, indi-

cating their willingness to go to the
foreign mission field at the leading of
the Lord. Comment on many lips re-
ferred to Dr. Culbertson's remarkable
God-given ability to "draw the net" and
close each session in just the right way.

Dr. William McCarrell of Cicero, Ill.,
was honored as Alumnus of the Year—
he has completed forty-three years as
pastor of the Cicero Bible Church.

Approximately 1200 former students
registered during the week, some of
whom were returning to their alma mater
after an absence of many years. Said
Reginald Reynolds from Kenya colony,
"This is the first time I have been back
for twenty-five years."

Still ringing in our ears is the thrilling
music of the great audiences singing
hymns like "Great Is Thy Faithfulness"
and "He Lives," the roll of the drums
of the Moody orchestra, and the never-
to-be-forgotten music of the Moody
Chorale.

Organs for MBI

One of the highlights of Founder's
Week was the presentation of two antique
organs to MBI by Al Smith, of the Sing-
spiration Music Publishing Company. Mr.
Smith, who was song leader at the con-
ference, recently did a bit of detective
work to trace them.

One organ was formerly owned by
Major D. W. Whittle. It is the instrument
at which Major Whittle composed many
of his well-known gospel songs, such as
"I Know Whom I Have Believed," and
"Moment by Moment." Besides Major
Whittle's association with D. L. Moody
in evangelistic work, the two families

were close through the marriage of his
daughter, May, to Moody's son, Will R.
Moody. The organ was located in the
old Moody home in Northfield, Mass.

The second organ belonged to P. P.
Bliss, prolific writer of gospel songs.
"Almost Persuaded," "Hallelujah What a
Saviour," and "Let the Lower Lights be
Burning" are among his best known. This
organ, built as a crate so it could easily
be shipped, traveled with Bliss on all his
tours as Moody's song leader. Its where-
abouts has been a mystery for eighty
years, and only recently it was found in
a church in New York state.

Moody Monthly



Scene of the new Moody Press bookstore, opened last fall to serve Chicago's South Side.

About the "Book Boat"

An interesting item in the Roman Catholic magazine *America* for December 3 took notice of the new Moody Press book store opened last fall on Chicago's South Side. The item bore the heading, "Are We Missing a Book Boat?" and read in part as follows:

This may not be a new idea under the U.S. sun, but it struck us as original and challenging; so we pass it along to those who may be able to do something about it.

The Christian Bookseller, trade journal for Protestant religious-supply stores, carried a note in its November issue announcing that the Moody Press, publishers of evangelical literature, has recently opened its third bookstore in Chicago on the city's South Side.

This section of Chicago is what a Negro population of half a million call home. More than 350 Negro pastors were invited to the opening of the store and they must have been delighted, if not amazed, to hear it announced that "this is the first major store of its kind

to be set up primarily for a Negro population."

We wonder if any Catholic publisher, bookseller or apostolic-minded individual has ever thought of reaching the Negro population of our larger cities through a Catholic bookshop. For one thing, Negro converts like Helen Caldwell Day and Ellen Tarry have told their story in a way that would fascinate their fellow Negroes. There are, too, hundreds of Catholic books on the race question, on social justice and liturgy, that would flow like freshets into thirsty fields, if our Negro fellow Americans could only be given a chance to read them.

If you cannot finance or run such a store, you might pray that this field will soon be worked. It's ripe for the harvest.

Moody Press reports that the store has created a good interest in this area. Friends of the Institute may well remember this work before the throne of grace.

Personal Dealing

Going home one night in Chicago Mr. Moody put his hands on the shoulders of a man leaning against a lamp-post and asked him if he was a Christian.

The man turned on him angrily, with fists upraised.

"I'm very sorry if I have offended you," said Mr. Moody.

"Mind your own business!" was the enraged reply.

"That is my business," Mr. Moody responded quietly, and left him.

Early one cold winter morning about three months later Mr. Moody was roused in his home by a knock on the door.

"Who's there?" he called.

Not recognizing the voice that

answered, he asked, "What do you want?"

"I want to become a Christian," was the reply.

Opening the door, Mr. Moody was confronted with the man who had so savagely resented the question addressed to him when he was leaning against the lamp-post.

He said he was very sorry, that he had had no peace since that night, and that he wanted Mr. Moody to pray for him.

He accepted Christ, became a teacher in the North Market Sunday School, and later gave his life for his country in the Civil War.

—Joseph B. Bowles,

in *MOODY, THE EVANGELIST*

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April Prayer Guide

This prayer guide is presented for readers who wish to extend the present horizons of their prayer ministries. It is intended to be suggestive rather than comprehensive. Each reader should, of course, add to this list as God brings other needs to his attention.

CHINESE MAGAZINE: Pray for the Overseas Missionary Fellowship as it lays plans to publish a new Chinese gospel magazine. The first issue is expected to appear on July 1 from Hongkong. The magazine will cover popular subjects as would appeal to the man on the street, but with Christian interpretation. Remember especially the editorial staff whose responsibility it is to put out this magazine in a way that non-Christians will be attracted to it and thereby come to know Christ as Saviour.

GOSPEL WORK IN QUEBEC: Pray for much wisdom and discernment as Christian workers seek to do gospel work among the French Canadians in Quebec. Severe restrictions are placed upon the missionaries which make it difficult to carry on an all-out campaign to proclaim the message of salvation. Pray too for more workers in this neglected field.

CHRISTIAN SCHOOL: Praise God for the Christian elementary school that has just been opened in Costa Rica. Nationals and missionaries are working together on this project designed to meet the need for education of children from evangelical homes. Pray for the teachers as well as pupils and for sufficient funds to maintain the operating expense of the school.

SEAMEN: Pray for the Immanuel Mission to Seamen, and other groups who seek to bring the gospel to the thousands of men whose home is on the waters. Most ships do not have chaplains at sea, which means that the seamen must either be reached personally when they come to port, or through gospel literature placed in the reading rooms on the ships. Often crews are made up of men who speak different languages. Much wisdom is needed in knowing how to approach these men with the gospel message.

CHURCHLESS COMMUNITIES: Pray for those who are seeking to establish a Christian testimony in the thousands of villages in America that have no established churches. Liquor and vice go on unchecked in many of these villages and the people have little concern about God and His offer of salvation. Christian workers can easily become discouraged in these isolated and difficult areas. Ask God to give them new courage and a heart full of love for the salvation of these people. Pray too that the church may have a new vision and concern for sending more trained workers to these out-of-the-way places.

THAILAND: Pray for the new Thai Christians that they may be established

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in the faith. Many have been excommunicated from their community and are going through great trials. Pray too for others who are near the kingdom, but do not have the courage to make this decision.

CHRISTIAN LITERATURE WORKSHOP: A literature workshop is planned for national Christians in Latin America who need specialized help in setting up gospel literature programs in their local areas. This co-operative project is scheduled for May 14 to June 2 in Placetas, Cuba, on the grounds of the West Indies Mission. This is a new venture and could set the pace for establishing indigenous literature work not only in Latin America, but in other countries as well. Pray for those responsible in planning the program and especially for the Latin American Christians who will be attending the workshop.

OUR GOVERNMENT: Continue to pray for our president, his cabinet, and our congressmen whose decisions and actions can affect the lives of each of us for generations to come. Pray too for other rulers into whose hands God has placed so much power.

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Do not forget to pray for the important Christian radio stations in other lands. Pray for the staffs of the Pan-American network of five stations in Central and South America, station ELWA in Liberia, station DZAS in Manila, and the new station to be opened soon in Korea.

CHILDREN'S SUMMER CAMPS: Much preliminary prayer and planning go into the summer camp program for children. Thousands of boys and girls will again be entrusted to a corps of selected consecrated camp leaders and counselors. Pray much for the selection of these workers, who will be counseling with the boys and girls, and that no opportunity may be lost to point them to Christ in their early years. Remember, too, the speakers, and those who will be working behind the scenes to help make the camp count for Christ.

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Sears of Healing

[Continued from page 21]

They despised Me, My son. They turned and hid their faces from Me.

He squirmed. *But, Lord, my scars . . .*

Again the sweet voice: *A crown of thorns made deep scars in My brow and My face was more marred than any man's. I bore the suffering for you . . .*

"John. John, are you there?" Mrs. Harrow's anxious voice came over the telephone. "Are you all right?"

"Yes, I'm all right, and you can tell Sam not to worry; I'll preach for him today."

♦ A FEW hours later, John had a moment of panic as he stood before the surprised congregation and saw them whispering among themselves.

They're talking about your face, he said to himself. You've no business standing before them.

He felt the cold sweat on his forehead. His legs were trembling. He struggled for words that wouldn't come. Where were all the poise and self-confidence he had possessed?

Suddenly, he who had always been so strong felt faint. The faces of the congregation became an indistinct blur as he held on to the pulpit and fought to regain his senses.

The dizziness passed and then, slowly and deliberately, he began to speak, weaving into his sermon the lessons he had learned through suffering. As he went along he felt somewhat stronger, but it was with a great sense of relief that he came to the end of the service.

He wasn't steady enough in his walk to leave the platform and go to the door to greet the people, so he sat back in the pulpit chair to rest before he attempted to go home. Quietly the congregation left the sanctuary until only Minnie Kline was left. She was coming to him. Holding a sodden handkerchief to her eyes, she tried to speak, then turned and walked quickly down the aisle.

John was hurt. It had been worse than he had expected. "I didn't realize the people were so indifferent," he told Pat later, as she made him comfortable in an easy chair. "Minnie was the only one who took time to greet me—and she was crying so hard she couldn't speak. Probably feeling sorry for me. Pat, one thing I've resolved. I'm not going to the reception for the new minister."

"But, honey, we'll have to go," Pat remonstrated. "It wouldn't be fair to Sam—or whoever is chosen. And after all, John, it'll be the last time."

John looked quickly at her, sensing the hurt in her voice. "Pat, you're wonderful!" he said.

♦ JOHN managed to keep his mind busy the next few days with packing and preparation for moving into the cottage on a lake some eighty miles away. It was in a secluded spot where John would be

forced to see very few people. Beyond the weeks he and Pat would spend there, he had no idea what he would do.

He made the final preparations on the day of the reception and spent the afternoon resting. His ordeal would soon be over.

When they went to the church that night, he was amazed to see the crowd assembled. "All the ministers who have supplied are here," he commented to Pat. "That certainly shows a brotherly spirit."

From his chair in the alcove, he watched the excited people whispering among themselves. Occasionally, one looked back at him and smiled or nodded.

They're glad we're going, he thought wearily.

"Let's begin by singing 'Onward Christian Soldiers,'" announced Dwight Brown. The organist swung into the rousing chords, and with one accord the people rose to their feet, and sang as they had never sung before. John had always enjoyed the music of his people, but he sensed something different, something altogether joyous about this demonstration.

The change has been good for the people. Sam Harrow has inspired them as I never did. He winced.

Now the chairman was speaking again. "As most of you already know, our unanimous decision is that we invite John Richards who has served us so well, to remain as our pastor. Naturally, we have taken into consideration his present disability, and will not expect him to assume responsibility until such a time as he feels able to do so."

Turning to where John sat beside Pat, the chairman continued, smiling: "You can still enjoy your vacation in the cottage among the pines, pastor, and in the meantime, Samuel Harrow has agreed to serve as assistant pastor."

John sat too stunned to move.

"Davis, will you escort our pastor to the front?" Chairman Brown continued. Still dazed, John was led to the front amidst the thunderous applause of the people.

"But—but you don't want me," he finally managed to say. "You mustn't do this."

"But, Pastor, we must," Chairman Brown grasped John's hand firmly. "We're asking you to serve us because we need you. You have a message for us now that you never had before—a message for our hearts. When you spoke Sunday we forgot the scars, because you helped us see Christ."

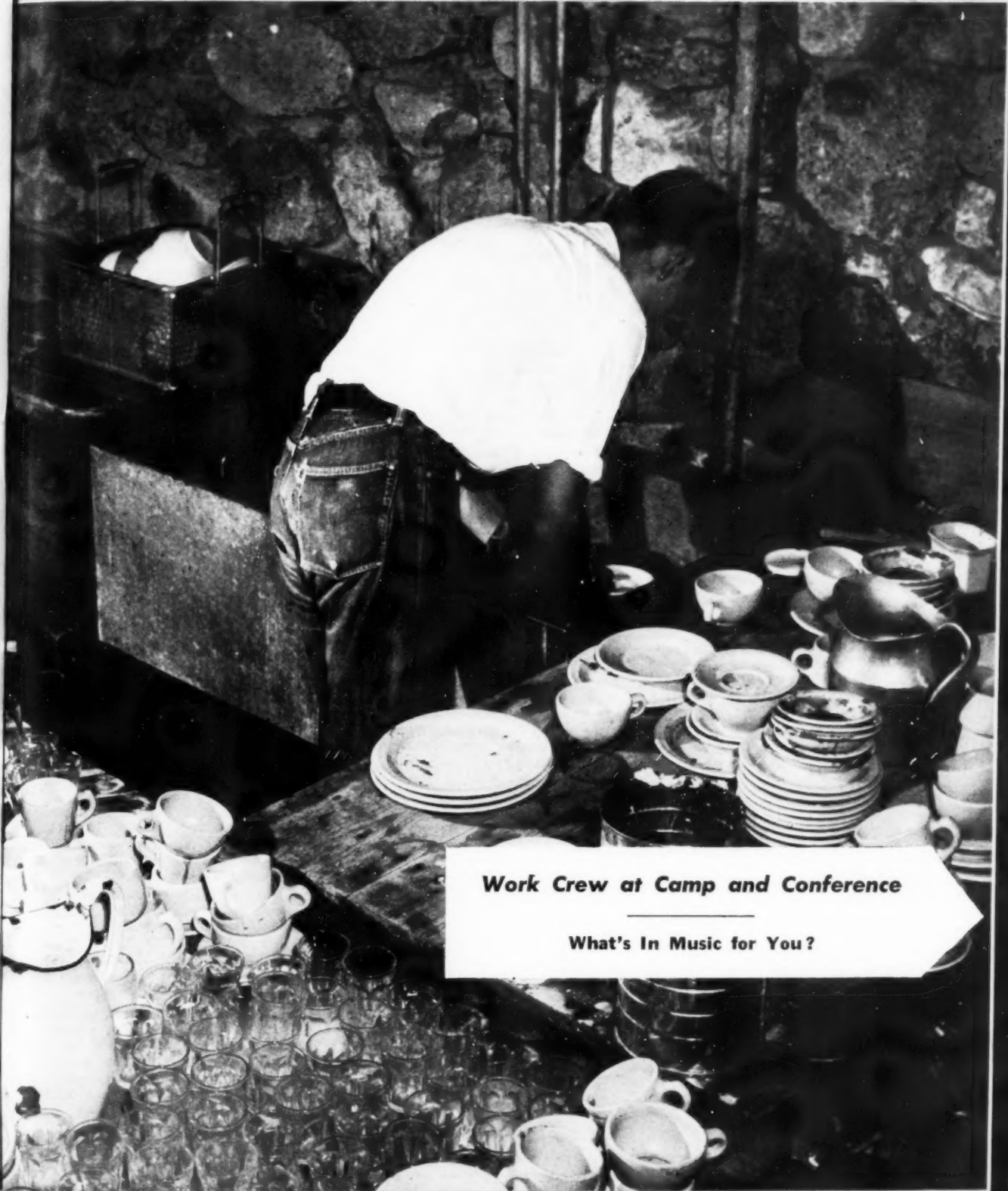
"But not one person came up to talk to me after the service," protested John.

"No—because most of us were hit sort of hard by your message. We had to go home and do some praying for ourselves first." The older man laid a hand on John's shoulder as he voiced the feelings of the congregation. "Pastor, we don't know what happened, but scars or no scars, you're the man we want!" **END**

HAZEL GODDARD, Editor

YOUTH

Supplement



Work Crew at Camp and Conference

What's In Music for You?

NEXT MONTH

THEY'RE COMING OUR WAY

You've probably heard about International Student, Inc., but not enough to know how it got started, how it operates, what it is accomplishing, etc. I.S.I. is a thrilling story of modern missionary opportunities right on our doorstep.

GOD FOUND ME AT CAMP

The true story of a high school girl who wanted to really "cut loose" before school started in the fall. But she ended up in a Christian camp, and her experience is one you will not soon forget.

DON PATTEN

You've asked for it, so here's the beginning of a fiction serial. Don is a regular fellow who gets into all kinds of trouble just because his buddy needs help with his girl.

TEEN TIP-OFF

from your YS Editor

HAVE you ever wondered if there is a biological reason for Spring Fever? Perhaps we should ask the Doctor to tell us something about that in the Student Medicine column. But, whether imaginary or real, we all know that during the early spring we become sleepy and lackadaisical. Except for long periods of day-dreaming our brains seem to go on strike, and all we want to do is drift along with the tide.

This year let's play it smart and do some solid thinking and planning before the fog rolls in. It is not too early to think about plans for the summer. If you are in school there will be about three months of vacation, and you should be deciding now what to do with it.

You say you have to work? Well, you've got lots of company—most young people find it necessary to work at least part of the summer. Better make up your mind right now that you're going to enjoy the work no matter what it is. Of course, if you can find a job that fits your interests and perhaps your future vocation, fine—but even if you don't you can still tackle that job with enthusiasm and determination and come out on top.

Let's see what all is involved in that summer job of yours. We'll assume that primarily it is a money-making proposition. But it goes far beyond that. You, a Christian young person, are going to be thrown in contact with people. They will know that you are a Christian, especially if you come from a Christian school, and they will be expecting high standards from you. Here's the chance of a lifetime to live your Christianity. If you do your job diligently, accept responsibility, and you're thorough and conscientious you will be a testimony even if you never open your mouth for the Lord. But if you're sloppy, selfish and self-centered, those you come in contact with will be disillusioned and you will have missed a golden opportunity.

Too often we learn of Christian young people who have taken jobs for the summer, and because of their attitude have not only ruined their own chances for future work but the chances of other young people also. It isn't that these students wanted to be failures for the summer. It was simply that they had only one goal—making money, and they thought of nothing else. Chances are when they chucked their books for the summer *The Book* was among the rest and they went into enemy territory totally unprepared. The natural result was defeat.

There is the college girl who got a job working on a boat last summer. She knew it would be hard work, long hours, and she would be thrown in with all kinds of people, but she needed the good pay she could earn and so considered it an opportunity to grow spiritually and to witness.

That girl not only did a bang-up job so far as her work was concerned, but her daily radiance and manner proved to be a testimony to those around her. She was even able to witness to the president of the steamship lines!

So, you can take your choice. Which do you want? A summer that leaves you frustrated and confused—one you'd rather forget? Or do you want a summer of opportunity—one you never will forget? For a good Scripture to take as your summer verse: "Be wise in your behavior towards non-Christians, and make the best possible use of your time. Speak pleasantly to them, but never sentimentally, and learn how to give a proper answer to every questioner" (Col. 4:5, 6, Phillips translation).



YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Energetic Bob Finley and his International Students, Inc., keep driving ahead on the foreign student front. We've reported on ISI work before, but new and thrilling things keep happening.

One high caste Hindu, an engineer with four degrees, was won to Christ through "the patient, loving, friendship of Christian students and families." With training in American Universities plus practical work with the Tennessee Valley Authority, Aswath Maddagiri has returned to his native India to work as a consulting engineer, "primarily...as an ambassador for Jesus Christ."

» Behind Egypt's Moslem Curtain two Americans, John Bjorklund and Maurice Hanna, are doing evangelistic work with phenomenal results. Interesting twist comes as government authorities ask them about their religious activities. In reply they point out that there are 400 Egyptian students in the United States and that all are free to propagate Islam without interference.

» Of real significance is the spiritual hunger among Moslems. A total of 75,000 persons attended the meetings in the Cairo vicinity, many of them among the 38,000 students of Cairo University. Decisions for Christ were recorded in every meeting, sometimes as many as 300 to 500.

» New Missionary Method? Finley and his staff are quick to point out that although nine out of ten Moslem lands are closed to the traditional type of missionary, the open door lies in the direction of exchange students who want to get their education in one of the great universities of the Middle East.

» Nyack hits the road. Or so it would seem from Easter tours being planned by the Missionary Training Institute on the banks of the Hudson in New York state. The Nyack Chorale makes its Easter jaunt through New York, Pennsylvania, Ohio, Kentucky, Indiana, Illinois, Michigan and Ontario. Another group, the Missionary Crusaders—made up of sons and daughters of missionaries—will travel through Connecticut, Rhode Island, Massachusetts, Maine, New Hampshire, Vermont, Quebec and Ontario.

» Young America still likes to read and listen, television's popularity notwithstanding. That's the feeling of Youth for Christ leaders as they launch a new youth ministry in the form of the YFC Teen-Age Book and Record Club. Operated on the basic one-selection-per-month formula pioneered by The Book-of-the-Month-Club and numerous followers in the field, YFC's Book and Record Club offers teen members one book or one record or both each month. First selections are NEVER A DULL MOMENT by Eugenia Price and an instrumental recording by Ralph Carmichael, west coast Christian musician.

» Half of the selection panel have okayed their participation, among them Robert Walker, editor of Christian Life magazine; Dr. Robert A. Cook and Ted W. Engstrom, respectively president and executive director of Youth for Christ; Mel Larson, free lance author and managing editor of YFC magazine; and Carl J. Bihl, YFC musical evangelist and record review writer for YFC Magazine.

» Also invited to serve on the panel are Hazel Goddard, author and MOODY MONTHLY YOUTH SUPPLEMENT editor; Dr. V. R. Edman, president of Wheaton College and an author himself; J. H. Hunter, author and editor of Canada's Evangelical Christian magazine; Ralph Carmichael of Hollywood, Calif., recording musical director; and Don DeVos, recording musician and evangelistic song leader.

PATON, King of the Cannibals

WHEN the startling news of the martyrdom of five young men in Ecuador spread like wildfire around the world reactions were many and varied. Some considered it a tragic end for a courageous mission. But it was just such a "tragic end" that marked the beginning of years of missionary labor carried on by John G. Paton—referred to by Charles Haddon Spurgeon as "King of the Cannibals."

In 1832 the Reformed Church of Scotland wanted to establish a mission on a string of islands in the South Pacific known as the New Hebrides. John Williams landed on Erromanga only to be martyred on the spot. Missionaries Turner and Nisbet followed in 1842, but were driven off before they could establish a base. In 1848, however, John Geddie landed at Aneityum and by God's help was able to begin a work.

Eleven years later Geddie called upon Scotland to send more workers to follow up the work in the surrounding islands. But when the Reformed Church met in Assembly in 1857 to submit candidates for the islands they were shocked to discover that there was not a single volunteer. In the audience was a young man named John G. Paton.

For ten years Paton had been a missionary in the Glasgow City Mission. They had been difficult years. He had prepared for service at the Free Church Normal Seminary at Glasgow and after several unsuccessful attempts at school teaching was appointed missionary to the City Mission. Into the Skid Row section of the metropolis he went, visiting the homes of the drunken and the miserable. At first he met with stubborn indifference, but gradually his sincere and winsome way melted the inhabitants until finally they began to attend his Bible classes.

At the end of ten years, when he was thirty-three, his work had grown to amazing proportions. Souls had been saved, homes reclaimed, young people trained, and worship services filled to overflowing. He had become the talk of all Glasgow.

Undoubtedly he was headed for prominence in his homeland.

During those busy, successful years in the Mission new voices began to reach his ear, "the wail of the perishing heathen in the South Seas." John then unburdened himself in prayer, seeking the will of God.

Now, he sat in the Assembly meeting and not one volunteer came forward for that needy mission field. The Lord spoke to him: "Since none better qualified can be got, rise up and offer yourself!" But, fearful that he might make a mistake, he did not rise. Days of earnest, soul-searching prayer followed until at last he felt certain enough of God's will to request an application to become the sought-for missionary.

At this point, dozens of well meaning but misled Christians began to urge him to stay with the City Mission. "Why leave a good work for an untried one?" they argued. So earnestly did they press upon him that he paused to reconsider. Then a timely letter came from his parents.

To understand John G. Paton you have to understand his parents, especially his father. By trade the elder Paton was a stocking maker, whose home was a thatched roof cottage in tiny Torthorwald, Scotland. He was the father of eleven children, of whom John was the oldest.

By avocation, however, Mr. Paton was a man of God and a soul-winner. He had become known throughout the community for his visits to the sick and bereaved. He found an outlet for his spiritual zeal in distributing tracts and Bibles. Nor was his service a mere empty one. His inner life was as devoted to the Lord as his outer life—especially in relation to his family. Morning devotions with his "bairns" resembled the morning oblation of an Old Testament priest lifting his family by means of prayer into the arms of God.

So, from the day of John's birth on May 24, 1824, the boy was surrounded by simple, earnest godliness. Seeing the dedicated life of his father portrayed [Continued on page 86]



From a string of islands far in the South Pacific came an urgent call. Was he expendable?

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Work Crew at Camp or Conference?

By Jim Montgomery

*There are advantages and disadvantages—
weigh them before you decide.*



Working on a camp crew is no "dream" vacation, by any means. But don't get the idea it's no fun, either!

"I HATE to think this week's almost gone, Marie!"
"I know what you mean, Jean. It's been so tremendous, I can't bear the thought of having to leave tomorrow."
"Wouldn't it be great if we could spend the whole summer up here?"

"Yea. Well, it doesn't hurt to dream, anyway."

Ever heard or been in on a conversation such as this? If you are a typical teen-ager who enjoys spending a week in a down-to-earth Christian camp or conference during the summer, you probably have. Such a dream might become a reality easier than you think. Did you ever stop to think that they need a work crew to keep the place going for a summer? You could make your dream come true by working on the staff!

Even dreams can be nightmares, though, so let's get this out of the land of fantasy and think realistically for a moment. If you are a high school senior or already in college there is always the problem of earning enough to take you back to school for the coming year. While the summer at camp won't cost you anything, in the big living expenses, it will be hard to stash away enough to carry you through a year of schooling if you are completely on your own. The same holds true if you contribute something to the family income or if you are saving for some other project.

If money is not your problem (are there people like that?), there are still some other things that you should consider carefully.

For instance, a whole summer full of the things that you imagine *might* not be as glamorous as it looks on the surface. Being on the work crew (this might shock you) actually involves doing some work! Your summer will not be one

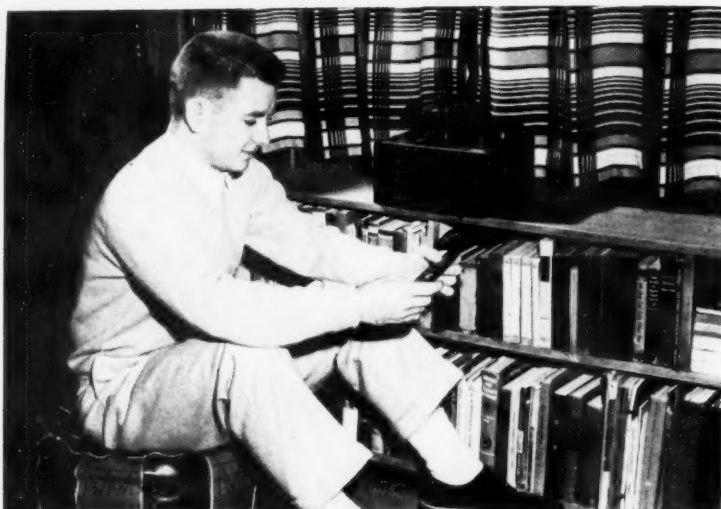
extended dream vacation. If that is what you are looking for your bubble will soon pop after that first six-thirty bell tells you it's time to get up and start scrubbing down some spuds for the noon chow.

Much of the time the great speakers you yearned to hear all summer will be heard only as their voices echo to you from far across the landscape. Then, too, the speaker who sounded so wonderful for a week might lose some of his appeal if you were to hear him every day. Another thing—the boys or girls who seemed to be "the most" when viewed from an outsider's point of view will doubtless become just like the ones you already know at home.

Then there is always this danger: being in a spiritual atmosphere and out of contact with the unsaved so much that you lose your vitality as a Christian. When you are with Christians and hear wonderful speakers day after day it is so easy to become slack in your own devotional life before you realize it. The good feeling you get from being inspired by various speakers begins to satisfy your need for a close fellowship with God and before long you may be just a mere spoon-fed Christian.

And what about your own young people's group at home? If you and several others were to take off for the summer, would you be leaving the group without leadership, thereby permitting them to go to seed? In spite of what you might gain in spiritual stature during the summer, if the group the Lord has placed you in were left to fall apart in your absence you would actually be doing more harm than good.

Now that we have our feet back on earth again let's consider the circumstances that after [Continued on page 86]



Maybe there's more to music than you've ever experienced, waiting to be heard. Liefeld

By Frances Whitlock Kramer

*You like it, listen to it,
sing it, and perhaps play it—
but maybe you have only
scratched the surface.*

What's in MUSIC for You?

MUSIC . . . what does that word mean to you? Maybe it means the background mood tones that come from the radio while you're studying . . . or the smooth hit tunes that you bought for your record player. Maybe it means the gay little choruses you sing at youth group. Yes, you say, but you have attended "good concerts," too. But did you really enjoy them? Or did you consider them "long-haired" and wonder when in the world they were going to end?

All right, you say, that's me but what's wrong with it? Only this—has it occurred to you that there is more to music than what you have experienced? If you are a normal young person you want to know the whole story, not just a piece of it; and friend, with music maybe you haven't even scratched the surface!

Have you ever wondered *why* we have music? Does it seem too far-fetched to believe that the God who made us knew that music would fill an important need in our lives? God knows what makes us tick. He knows our emotions, and He knows that we need a form of expression. And when we feel such things as love, patriotism, joy and sorrow one of the most satisfying ways of expressing it is through music.

When you are anticipating a date with the one and only and you feel on top of the world and hum a tune out of sheer joy—it means something. Then, when you think you've lost your last friend and you're down in the dumps and you turn on that mournful music—again it means something, though not the same thing, of course! But, such is not the case with the background music you try to study with. That is just a desire for sound instead of silence; and that does something, too—it cuts your interest in half and, perhaps your grades too.

Roughly speaking, music falls into two classes: popular and classical—the kind

that goes and the kind that stays. Most young people are well acquainted with popular music, to the exclusion of the other. It isn't that they do not like classical music, but they just haven't given it a chance.

You have no doubt had the experience of meeting a person who at first did not impress you at all; but later, when you learned to know and appreciate him, he became a close friend. You have probably had the opposite experience, too, when some sharpie breezes into town, takes the school by storm, and then in a few months proves to be a fake. It is the same way with popular and classical music. If you don't believe it, try it. Get to know some of the classical pieces and see for yourself.

For instance, what kind of music do you like best? Is it singing, piano, violin or orchestra? Take your choice, then pick out a well-known composer like Chopin and get one of his best known records. Then sit down and listen to it without doing anything else. Try it again. And again. It won't be long before you will really like it and you will find yourself looking for more records and more composers.

Soon the day will come when you will turn to that music for your expression and you will find much more satisfaction. Then, when you put out your hard earned money for concert tickets because you really *want* to hear the music, you're in. You have found a new friend in good music—one that will stick with you for life.

Now, how about sacred music? There is a definite tie-in between our taste in secular music and what we like in sacred. Here, we need to stop and think about our Christianity and what it means to us.

When we give ourselves to Christ it isn't simply a matter of moving out of

one social group into another with a few slight variations in what we do and don't do. It is a complete change on the inside, not a slight remodeling job outside. Instead of sitting around vaguely dreaming of success and getting all the things life has to give us, we find that we have a Person who is the center of our lives. This, of course, affects our emotions, and we give expression to these in sacred songs. It is then that we realize the meaning of true worship.

The sort of worship experience we have depends on how we feel about the One we worship. If we mean business and spend time learning more about our Lord through His Word, we will look around for sacred songs to express what we feel toward Him. Then, just as in the classical music, we make friends with some of the great hymn writers and find them most valuable.

To our great pleasure and joy we will find that instead of being satisfied with a catchy little sentimental chorus we can raise our voices in thrilling words like: "Oh for a thousand tongues to sing my great Redeemer's praise!" And just as surely as we find one, we will find many other great songs with which to express our faith and our worship. **END**

OPEN MY EYES IN SYMPATHY

Open my eyes, that I may see
This one and that one needing Thee:
Hearts that are dumb, unsatisfied;
Lives that are dark, for whom Christ died.
Open my eyes in sympathy
Clear into man's deep soul to see;
Wise with Thy wisdom to discern,
And with Thy heart of love to yearn.
Open my eyes in power, I pray
Give me the strength to speak today,
Some one to bring, dear Lord, to Thee;
Use me, O Lord, use even me.

—Betty Scott Stam
(Missionary martyr in China)

Student Medicine

By C. B. Wyngarden, M. D.



A Proper Concept of Epilepsy

To most of us, epilepsy is a dread disease which leads to personality defects and, eventually, mental deterioration. This is not so. My purpose in writing this article is to try to dispel the myths and misconceptions that surround this disease, and try to promote a true understanding and sympathy toward those who are subject to it.

Recurrent seizures or "fits," as they are termed, may result from a variety of conditions. Brain tumors, abscesses, scar tissue which forms as a result of a brain injury—all these may cause convulsions. Much more common, however, are convulsions which occur in individuals in whom there is no evidence of brain damage whatsoever. This type of disorder is commonly called epilepsy.

The most common type of epilepsy is called "grand mal." It is characterized by a convulsion with loss of consciousness, usually preceded by a warning sign like a flash of light before the eyes or a characteristic sound or taste. Following the convulsion the patient drops into a deep sleep. "Petit mal" consists of short periods of unconsciousness rarely lasting more than fifteen seconds and occurring five to twenty times daily. Petit mal occurs mainly in children and tends to disappear with increasing age. Occasionally some patients develop other types later in life.

With the use of the electroencephalogram, a machine which traces out the electrical impulses in the brain, it is possible with some accuracy to determine the type of disease present. Proper therapy can then be instituted. Drugs most commonly used for the grand mal type are dilantin sodium and phenobarbital. Tridione and paradione are most popular for petit mal. With the use of these drugs most individuals with epilepsy can lead normal lives. Science has shown that a reasonable amount of mental and physical activity tends to lessen attacks. A high fat diet also aids in their control. Mental tension, anxiety, the result of fear of ridicule and social rejection tends to increase attacks.

In the majority of cases epilepsy need not interfere with education or employment. Thousands are holding responsible positions. There is no reason why a young person with epilepsy should not marry, if seizures are under control and there is a normal social adjustment. The proposed partner should know of the condition and be free from any history of the disease himself. A normal healthy family can be anticipated.

Much progress has been made in the medical control of this disease but unfortunately social progress has not kept

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pace. Hence, patients with epilepsy still have difficulty living normal lives because of public ignorance and fear. In years to come, with proper education of our young people as to the social aspects of this disease, those less fortunate individuals

with epilepsy will live more happy and productive lives, and we who are more fortunate will have more genuine sympathy and understanding.—THE DOCTOR



Just the simple lifting of the heart to God—there is no greater privilege. Marine Corps

It's the Heart that Counts Most

By Betty Moffet

What does posture have to do with prayer?

BOB was a G.I. in World War II. It meant a great deal to him to know that his young wife and his father and mother were praying Christians who remembered him daily before the throne of grace.

His wife Betty worked as a typist, and many times during the day as she was typing she would talk to God about her Bob. His father was a factory worker, and in the midst of humming machines his heart too would bow before the God of all grace in Bob's behalf. His mother set aside a certain time each morning, after all the others had gone, when she would go to her room and, with her Bible, kneel and pray for her son. Bob himself talked to God in many circumstances, but he never felt closer to God than when he was cooped up in a foxhole and danger was near.

All four communed with the same God, yet in different manners and in different positions. Yet each had the peaceful assurance that his prayers were heard—and they were!

Many people have the idea that in order to be heard of the Lord they must assume a certain posture. This is not borne out by Scripture. Paul says, "Pray without ceasing" (I Thess. 5:17). How is

this possible if we must always assume a certain posture when we pray? Since God is everywhere present, and indwells the heart of His child, to "pray without ceasing" can only mean to be so "in tune" with Him that within the heart is the continual consciousness of His presence.

God is always at our side, as the writer of Proverbs suggests: "... a friend that sticketh closer than a brother (Prov. 18:24). No problem here of a gulf between us—we have but to speak and He will listen.

Our main concern, then, should be to keep in fellowship with Him. And how is this brought about? By time spent with Him in His Word, and worship and praise and petition; allowing Him by these means to shape our lives in such conformity with His that His will becomes our will, and His desires our desires.

Each day should, of course, have its own set time for this quiet, unhurried communion with the Lord. And such a fellowship will "pay off" in those times of hurried extremity when we call to Him for wisdom, guidance, or courage.

What an encouragement to every believer it is to know that when we leave that place of sacred communion we do

not leave Him there! But at home, at school, on the job, on the street—everywhere and in every moment of need—we have but to lift our hearts to Him and He is there.

But what are the different postures mentioned in Scripture? There is Daniel who kneeled three times a day before the Lord; and Nehemiah, who prayed as he rode on horseback around the ruins of Jerusalem. Mark 11:25 speaks of *standing* and praying; Nehemiah 1:4 and II Samuel 7:18 speak of *sitting* before the Lord; and of course there are countless passages which tell of *kneeling* in prayer. We are told that the Lord Jesus Himself, in the prayer in the garden of Gethsemane, *fell on his face*.

It is clear from these Scriptures, then, that the Word does not favor one position in prayer over another, but that the real essence of prayer—that which matters most—is reaching the throne of God.

We must recognize, however, that some physical positions in prayer are more *conducive* to worship than others. For instance, an attitude of silence and reverence while on one's knees and in the quiet of one's own room is more likely to produce a spirit of real communion with the Lord than prayer in a crowded subway. And yet the prayer in the subway can be just as real.

Matthew 6:6 records our Lord's admonition to "enter into our closet" when we pray. Now, obviously, the Lord is not here demanding of us that we go into our clothes closets in order to have our "quiet time." The idea is to shut out all interference and distractions, for God will not honor half-hearted or half-interested prayer.

So, we say again, it is the heart that counts most in prayer, though the varied responses of our hearts to the presence of the Lord may cause us to assume different postures.

Someone expressed it this way: "Prayer is not conquering God's reluctance; it is laying hold of His willingness"—and God's willingness is His continual response to one who seeks Him "with the whole heart" (Jer. 29:12, 13). Yes—it's the heart that counts most!

END

GOD'S BEST

God has His best things for the few
Who dare to stand the test;
God has His second choice for those
Who will not have His best.
It is not always open ill
That risks the Promised Rest;
The better often is the foe
That keeps us from God's best.
Some seek the highest choice,
But, when by trials pressed,
They shrink, they yield, they shun the cross
And so they lose God's best.
Give me, O Lord, Thy highest choice,
Let others take the rest;
Their good things have no charm for me,
I want Thy very best.
I want in this short life of mine,
As much as can be pressed
Of service true to God and man—
Make me to be Thy best.

—A. B. Simpson

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Paton, King of the Cannibals [Continued from page 80]

daily before him, he could only decide: "He walks with God, why not I?" It was his father's Christlikeness which led John into the initial experience of trusting the Saviour for salvation; and which later led him to give himself to the Lord for full-time service. Even the decision to become a missionary found its roots in the example set by his parents.

Now, years later, he found his answer in his parents' letter in these words: "When you were born, your father and mother laid you upon the altar, their firstborn, to be consecrated. If God saw fit, as a missionary of the cross."

"From that moment," wrote Paton later, "every doubt as to my path of duty forever vanished."

Nor did he swerve from it a short while later, despite the native uprising which drove him from his first outpost on the lonely Tanna. He remained faithful in his long, fruitful work on the nearby fourteen square mile island of Aniwa, from which base of operations he fanned out, not only to all the New Hebrides, but literally to all the globe. By the time he retired as a field missionary in 1892 he was world famous and world honored—"king" of the cannibal tribe which had martyred John Williams. **END**

Work Crew at Camp or Conference? [Continued from page 81]

all might make a summer spent working at a Christian camp or conference the most profitable experience in your life.

If you should be one of the fortunate ones who don't have to cram the piggy bank with every possible nickel that you earn, then you might be in a good position. Usually you will find that you get room and board free plus a salary ranging from \$25 to \$100 a month. No gold mine, of course, but this will take care of all incidental expenses and get you some new duds to sport when you go back to school.

Moreover, though your summer will not be all glamorous, there will be much in the way of good times and new experiences to be had. Many of the new kids that you will get to know on the staff will become pals that you will never forget. You will have a great time with them. Then, too, you will meet many new friends each week who come in as campers. It's always healthy to meet new people and have your viewpoint broadened. And a summer spent away from your gang will help you to take a more realistic view of the way they do things, and give you a fresh approach to your activities.

If you are keen and alert as to what might happen in your spiritual life, the summer's experience might actually

mean more than any other one thing in developing your Christian experience. If you determine—and follow out your determination—to have consistent devotions each day, if you seek out every opportunity to be of spiritual help to other young people who have come, if you spend much time in prayer for your group at home, and if you make every attempt to gain from the speakers by taking notes and attending all possible meetings, then the summer might be a very profitable one, spiritually.

In making your preparations, try to pick a camp or conference in which all these advantages can be yours. Your pastor might suggest the place to go, or maybe you have your favorite spot picked out already. If you would like some adventure and would like to travel to another part of the country, you will find ads in MOODY MONTHLY or some other Christian magazine that will suggest some places.

To add it all up, though working at a summer camp or conference grounds will not be an Alice-in-wonderland experience, it can be great fun and wonderful experience in developing your Christian life. Moreover, you will be performing a real service for the camp, the hundreds of campers, and for the Lord.

Hope you can do it this summer! **END**

Carried by Four

By W. Glyn Evans

THE first three Gospels tell of a palsied man and his four friends, who were so interested in getting him to the Saviour for healing that they carried him to the roof top and let him down through a hole to where Jesus was. And Jesus healed him.

There have been many who have been "carried by four" to Jesus—not always for physical healing, of course—and the Lord answered their prayers. Take Henry Martyn, famed missionary to Persia, for example.

Martyn was born in Truro, England, in the year 1781. He was brilliant as a student and won many University scholar-

ships. He was headed for a notable career. In the midst of his schooling, however, there occurred an incident which eventually led him into a totally different kind of life from that he had planned.

"Carrier" number one—Martyn's father. The father's influence on his son was indirect, beginning in a quarrel between Henry and his father, in which the son walked out of the house and decided he would never see his father again. Shortly afterward Mr. Martyn died, and remorse began to eat young Henry's heart. He came to see himself in a new, but certainly not a good, light.

"I do not remember a time," he said later, "in which the wickedness of my heart rose to a greater height than it did then."

This conviction of sin continued until it was removed by faith in the Lord Jesus Christ.

"Carrier" number two—Martyn's sister. Apparently his sister was a devoted Christian. She wrote constantly to her brother, reminding him of his need of Christ. Once he wrote back: "What a blessing it is for me that I have such a sister as you, who has been so instrumental in keeping me in the right way." And later Henry wrote that he had begun to "attend more diligently to the words of the Saviour." Light was beginning to dawn upon his distressed soul.

"Carrier" number three—an author. It was Philip Doddridge, the English preacher, who wrote *The Rise and Progress of Religion in the Soul*. This book fell into the hands of Martyn just at the right time and he devoured it ravenously. There, in no uncertain terms, he read the description of his needy spiritual state and of Christ the all-sufficient Saviour. Now he was on the threshold of salvation.

"Carrier" number four—his pastor. No better pastor could Martyn have had at that crucial time in his life than Dr. Charles Simeon, the famous preacher of Trinity Chapel, Cambridge. Martyn attended Simeon's services regularly, and heard from his lips the way of salvation explained clearly and convincingly. He cultivated the friendship of Simeon, and

talked often with him about his desire to become a Christian.

It wasn't long, under such excellent spiritual tutoring, before Henry gave his heart to Christ. He then wrote to his sister that he had "fled to Jesus for refuge" and that his nature had been renewed.

So Martyn was "carried by four" to Jesus. Each one did his part, in his separate way, to lead the seeking scholar out of darkness and into the light of eternal life.

As with Martyn, so with every saved person. Usually it takes more than one to lead a soul to Christ. A person is rarely saved by one gigantic leap, but by a series of small steps, with a helper for each one, until the great transaction is done.

You can do your bit to carry someone to Jesus. Are you doing it? **END**

THAT LIGHT

A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid, he could not be compared to a city set upon a hill; to the light of the world; to the sun shining from heaven and seen by all the world below. Never, therefore, let it enter the heart of him whom God hath renewed in the spirit of His mind to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.—John Wesley.

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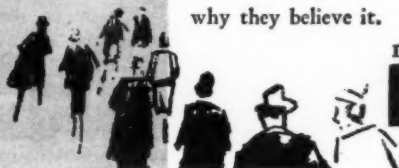


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It Happened Like This

I Prayed for a Miracle

By Joan Katherine Harrington

I PRAYED for a miracle . . . and God answered my prayer. But in a way that was entirely different from what I expected. First He changed my heart attitude . . . then He changed my prayers . . . and at the last He supplied the financial need for which I had prayed in the beginning.

Several days ago I received in the mail a bank note marked: PAID. This is the second paid note I have received since coming to Chicago in July. When I arrived in Chicago it seemed as if all I possessed was a broken spirit, an empty heart, and a pocket full of bills. Bills which were acquired because of discontent, wilfulness, irresponsibility, and a mind fixed entirely on self.

I'll start from the beginning. Four weeks after graduating from high school I took off for Bible college. My heart wasn't exactly in it . . . but it was somewhere to go. While there I spent many nights in real agony of soul and mind . . . for God's hand was on me and I couldn't get it off. I knew I couldn't serve Him because my heart wasn't right. God knew that, too.

After a year and a half of discontent I left. The unrest in my life was too much to stand. I had quit my work scholarship and started on a new job because I was eager for the extra money. Then, I became ill and my school bill mounted higher. Finally, I had no job at all. That's when I left.

After staying at home for several months my restlessness caused me to leave again. This time for business college in another city. I stayed in this city for a year, during which time I ran up bills amounting to nearly \$300.00. I spent the money I made on good times. I even bought an old car, heedless of the bills I owed, and spent all I had on gas and oil.

God wouldn't let me go! Constantly He was speaking to my heart. I knew His finger was upon me and in an effort to forget I was on the go from morning till night. Right after work I would go somewhere with the gang, not arriving home until late at night—dropping into bed exhausted—and going through the same routine the next day. I didn't want to think. I knew that would be fatal . . . the conviction was enough to convince me. I wasn't dumb about God's Word . . . for you see, I'm a preacher's kid and God had seen to it that there was plenty of scripture put into my mind for future use.

The last part of June, 1955, I was due for my vacation, so I took off for Wisconsin to visit friends. It was a thirty-six hour bus ride, with a wait-over from

three until eight in the morning. There was nothing to do but sit and think . . . I couldn't run away from it as I had been doing. That's when God stepped in. I won't forget the thinking that was done during that ride . . . and finally the prayer I uttered: "All right, God! I'm through! You've got to take over! I give up!"

I hadn't planned on going to Chicago. But God had it all worked out ahead of time. My friends in Wisconsin were graduates of a Christian school, and because of their suggestion I enrolled in that school. God had gone before, and within a week I was working in the school—for the first time completely satisfied that I was in the center of His will.

That was the beginning. These past seven months He has been shaping a new vessel. He could have taken another lump of clay and formed another vessel in my place. But He took these broken, shattered, dirty pieces of pottery instead, and is tenderly forming them into the desired vessel. The one that He can use.

So God did work a miracle. My life is changed. My desires are changed. The restlessness is gone. And, oh yes! there aren't any more bank notes now. The bills are nearly all paid, too. The new vessel, formed from the broken pieces, is able to stick to the job at hand now. Transformed by grace divine . . . and, praise God, this year, 1956, the final seal was set for the foreign missionary field. Next year? More training. After that? Well . . . I am the clay, and He is the potter.

Have you had an unusual experience . . . an answer to a prayer . . . a testimony that you would like to pass on to other young people? Keep it short and to the point and send it to "It Happened Like This," YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill.

LIFE HAS TAUGHT ME

1. To remember my task is first of all God's work and that He is more interested in it than I.
2. To keep silent about my own opinion and deal with facts and reasons rather than what I think.
3. To hold steady under strain. Nothing is as bad as it looks in most cases.
4. To hear both sides before deciding on any matter. Every man can teach me something.
5. To make no hasty decisions if in doubt. If I wait on God, He will arrange all events and make my path straight.

—A Christian, in *High Park Herald*



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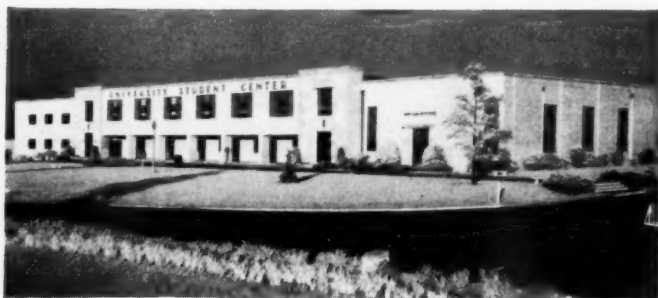
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